MISSIONARY JOURNALS OF BENJAMIN F. CUMMINGS JR.

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A Copy of Two Missionary Journals

of

Benjamin Franklin Cummings, Jr.

First Journal Opening November 3, 1875

Second Journal Opening April 23, 1878

Copied under the direction of his son, Benjamin Franklin Cummings III

Brigham Young University

Provo, Utah, 1944

178042

Pages 68 to 78 are copied from a supplementary journal found after 1 to 67 was copied.

TABLE OF CONTENTS

B. F. CUMMINGS

Purchase ticket to Omaha, Nov. 3, 1875
Read Book of Mormon while on train 1

Meet Junius F. Wells & other missionaries at Omaha
Continue to Burlington without L.D.S. company 2

Purchase ticket to Kirkwood to visit relatives
Warmly welcomed by J. R. Cummings family 3

Agree to talk on Temperance at meeting 4

Attend meeting with Cummings family 5

Discuss religion with my cousin 6

Temperance lecture well received despite prejudice
Have pleasing talk with local minister 8-9

Receive publicity in local paper
Agree to give lecture on Utah & the Mormons 12

Talk to audience in theater for 1 1/2 hours
Local banker becomes very interested in Mormonism 13-14

Visit relatives near Monmouth, Ill. 15

Re-convert apostate who had joined the Josephites 16

Josephite preacher interferes with my talk on polygamy
Talk on Celestial marriage to large audience 17-18

Visit other relatives and give another talk 19

Make speech at St. David under disorderly conditions 20

Debate with Josephite on Succession to Presidency, etc..... 21

Give sermons in other Illinois towns
Make visits to Carthage and Nauvoo 22

Visit Keokuk, Montrose and Iowa 23

Cross river to Nauvoo in ice-filled water
Sleep in hotel run by Lucy Smith Bidamon
Poor impression of Emma's second husband 24

Strange resentments while in Nauvoo House 25

Send souvenirs from Nauvoo to folks in Utah
Spend Christmas Eve, 1875 at Canton, Ill., ... 26

Write letter to Deseret News on Carthage & Nauvoo
Preach to Josephites on Zion & Kingdom of God
Convert one of my Uncles 27

Perform my first baptisms 28-29

Confirm baptisms & ordain man to Elder's Quorum
Convert presents, watch & clothing to me 29

More trouble from the Josephites at Streeter, Ill.,..... 30

Make my third baptism while here 31

Heal child by administration
Leave for Ottawa, Jan. 13, 1876
Visit relatives & continue to Chicago 32

Stop at Harrisburg, Pa. on way to Scranton
Meet Mission President & elders
Continue journey to Boston, Mass..... 33

Meet Rudger Clawson & Brigham Young Jr. in New York
Attempt to aid discouraged missionary 34

Preach to New York Saints
Receive unwarranted newspaper publicity
Leave on ship for Boston 35

Fail to locate my missionary companion
Visit with relatives near Boston 36

Joyous meeting with mission companion
Plan mission tour through Conn., R.I. & Mass.
Fail to find meetinghouses for our preaching
Strong feeling against Mormonism here
Find accomodations at Bro. Snow's relatives 37

With our cash mostly gone, we fast often 38

Family on relief finally gives us succor 39-40

We fail to secure meeting house for our purpose 41-43

Sermon in private home meets some success 43

Stop with friend a few days while we recover 44

Give talk to store group and make friends
Secure schoolhouse for lecture on Utah & Mormons 45

Secure schoolhouse in adjoining village 46

Speak to a good audience in Canterbury
Secure permission to talk the next evening 47

Travel to Providence, R. I. and visit with L.D.S. families 48

Return to Boston while my companion recovers health
Borrow money for trip to Maine 50

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My pardner leaves me and returns to Boston 51

First public meeting for me in Mass., April 1876 52

Dissention among the Saints of Georgetown
Have success at Lawrence, Mass.
Meet with Saints at Lowell & have enjoyable meeting 53

Meet another Cummings Uncle in Dunstable, Mass..... 54

Fail to secure meetinghouse at Dunstable
Visit relative at Chelmsford 55

100 at meeting in Salem, Mass.
Hold outdoor meetings at Marblehead, Mass..... 57-58

Visit Boston & Charleston
Spend another week in Lowell 59

Discuss Book of Mormon with minister 60

Hold meetings at Marblehead 61

Speak in Methodist class meeting 62

Meetings in Marblehead, Medford, etc.
Discuss Word of Wisdom at Temperance meeting..... 63

Visit Boston with new mission companion
Receive money from Saint in Groveland 64

Baptise children at Lawrence, Mass.
Hold meeting for Saints, July 24, 1876 65

Refuse to baptize questionable woman 66

Summary of Maine missionary work
Return to Boston 68

Appointed President of New England Mission
Prepare to send converts to Utah 69

Go to New York as manager of emigrants 69-72

Meet new elders under my charge 72

Return to Northbridge, Mass.
Mission duties in Boston area 73

Visit Saints in North Mass., Maine, etc..... 75

Return to Lowell, Mass. & Providence, R. I..... 76

Reprimand Saints who hide their L.D.S. affiliation 77

Spend Christmas, 1876 with L.D.S. near Providence 78

Assigned to New England mission again, Apr., 1878
Make round of Weber Co. speeches before journey 81

Learn from passenger on train of Cummings genealogy
Stop at Council Bluffs to visit L.D.S. families 82

Argue with Josephite concerning polygamy 84

Hire hall for my meetings
Give talk in meeting about conditions in Utah 85

Refuse to debate with disreputable Campbellite preacher 86

Report to Pres. Taylor on conditions in this mission 87

Listen to services in United Brethren Church
Preach to well-filled audience
Rowdies threaten to drive me from town 89

Administer to seriously ill woman
Secure more missionary fares over railroad 90

Appointed clerk of this mission 91

Administer to ill woman & she recovers 92

Visit Saint in Omaha & hear of apostate case
Write poem on "My Native Mountains" for Woman's Exponent
Group attends while we perform baptism of woman 93-94

Re-convert apostate who had joined Josephites
Business man in Dunlap rents hall for us
Baptize & confirm two more 95

My father arrives for his mission assignment
Take train for Burlington, Montrose, etc..... 97

Make visits at Keokuk and Nauvoo
Write letter to Deseret News about Nauvoo
Visit relatives at Kirkwood, & Canton, Ill..... 98

Take train to Chicago & then to Holidayburg, Pa.
Gather genealogy in Harrisburg, Pa. region 100

Find much dissatisfaction among Penn. Saints 101

Fail to secure genealogy near Wilks-Barre, Penn.
Locate some Fullmer genealogy
Answer numerous questions about Utah & the Mormons 102

Give sermon to large crowd in schoolhouse
Visit several towns on genealogical mission 103

Speak to party of young folk on Great Salt Lake 104

Work on genealogy in Philadelphia for four weeks 105

Continue Northward to New York, Aug., 1878
Preach in home to L.D.S. gathering
Make genealogical search in Newark, N.J. 107

Talk to and rebaptize Brooklyn Branch Saints 109

Print genealogical forms
Secure genealogy from Providence & Boston areas,..... 110

Study genealogical records of New England Hist. Soc..... 111

Enjoy visits with friends made during my mission 111-12

NAME INDEX
TO BENJAMIN F. CUMMINGS, JR.
MISSIONARY JOURNAL

Adams, (Elder), 108
(Sis.), 73
Allen, (Mr.), 4-8, 12, 46
(Mrs.), 44-47
Angell, T. O., Jr., 72-74
Appleton, James, 111
Ashton, (Bro.), 83, 89
Aukland, (Bishop), 82
Averills, (Mr.), 110
Bagshaw, 56
Baker, (Bro.), 65
Bakes, (Bro.) 53, 56, 76, 112
Sarah Ann, 112
Bear,(Mr. & Mrs.), 103
Bennett, (Mr.), 19
Bevan, (Bro.), 102, 103
Bidamon, Emma (Smith), 98
S. C., 24-26
Bingham, Sanford, 74
Blackburn, (Sis.), 29, 35, 107-109
Bliss, Alex, (Mrs.), 44, 48
Blythe, John S., 80, 88
Boss, Albert, 1
Bowen, Emma, (Sis.), 97, 98
Boyd, (Mr.), 84
(Sis.), 84, 86, 90
Brady, (Mr. & Mrs.), 15
Bramall, William, 90
Branch, Henry, 44, 48
Levi, 46
Broadbent, 93
Brown, (Mrs.), 56, 66
Browning, (Mrs.), 2
Buffkin, (Mr.) (Rev.), 89
Burbank, (Sis.), 53, 111
Byant, (Bro.), 73
Byard, (Bro.), 111
Charles, 56-58, 64, 74, 75
Bywater, H. G., (Bro.), 35, 53
Sarah, 109
Cannon, (Bro.), 50
George, Q., 44
Carleton, (Sis.), 51, 64, 111
Rinnie, (Sis.), 53
Carlson, (Mrs.), 108
Caroton, T. B., 100
Castle, Bernard, 82
Christiansen, A. (Bro.), 11
Claflin, H. B., & Co., 110
Clark, (Dr.), 64
(Mr. & Mrs.), 98
Clawson, Rudgar, 34, 72
Spencer, 110
Clayton, Mary,89
Cody, William, 2
Cooper, Kate S., 100
Cowdery, Oliver, 85
Cummings, (Rev.), 12
Allen, 54, 55
Catherine (Hall) (Mother),97
James, (Father), 3, 7, 14, [illegible], 96, 97
James, (Mrs.), 7, 14
James K., 14, 15, 26, 98
James R., 3-8
James R., (Mrs.) 3-5
Oliver, 55
Cushton, (Bro.), 83
Davis, (Rev.), 89
Dean, J. M., 15
Susan, 13-15
Drake, (Bro.), 83
Dodge, (Mrs.), 37
Dwyer, James, 72
Egle, W. H. (Dr.), 105
Elliott, (Sis.), 110
Emanuel, (Mrs.), 20
Evans, D., Jr., 33
Fielden, (Mr.), 57
Flowers, Hannah, 109
Freeman, (Mr.), 49
French, (Bro.), 110
Fullmer, (Sis.), 102, 103, 107, 108
Gage, (Mr. & Mrs.), 40, 43
Galliway, Andrew, 82
Gifford, (Mrs.), 77, 78
William, 49
William, (Mrs.), 48, 49
Gilmore, (Mr.), 13
Gore, (Sis.), 97
Grant, U. S., 35
Hall, (Mrs.), 87
Benjamin K., 50, 106
E. J., 24
Mehitable, (Grandmother), 27, 81
William, (Unc.), 1

Hampton, (Sis.), 106
Jacob, 105
Hanly, Sally, 109
Hardy, 50, 51
S. W., (Bish.), 60, 64, 76
Harriman, (Mrs.), 67
Hartwell, 3
Hatch, (Mr.), 48
Hays, (Pres.), 101
Hemingway, (Sis.), 97
Hingson, (Bro. & Sis.), 53
Hinkson, (Bro. & Sis.), 60, 64
Hintzie, (Elder), 92
Holden, 55
Holmes, J. H., 111
J. H. (Sis.), 111
Houghton, Lysander, 37
Howell, Esdras, 33
Esdras, (Mrs.), 33
Hull, (Mrs.), 96
Jamison, (Sis.), 98
Jenkins, B. F., 83, 85, 88, 95
Jeremiah, Jeremiah, 17-19, 27
Jones, (Bro.), 84, 85
(Sis.), 102
Kendall, J. C., 55
Kershaw, Alexander, 49
Knapp, George, 93, 94, 96, 97
John, 93, 94, 96
Vincent, 93, 94
Latimore, Joseph, 39, 40, 42
Joseph, (Mrs.), 39
Lewis, (Mr.), 63
John, 33
Lloyd, (Mr.), 100
Loftus, John, 109
Mary Ann, 109
McCormick, 4
McIntosh, John, 95
McKean, Theodore, (Pres.), 5,22
Macken, (Mr.), 85
McKenzie, O., 72
McRevel, 26
McRiban, (Bro.), 70
Marlow, (Cou.), 22
Martineau, John, 108
Marvin, John, 104
May, (Miss), 108
Mayer, George, 101
Merkley, (Elder), 91, 92
Midgley, John G., 97
Money, Eloise, 109
Monroe, Patty, (Mrs.), 102
Moran, Emma, 98
Ned, 98
Neel, 99
Nellie, 98
Richard, Jr., 22
Sybil, 19, 20, 22, 98
Morgan, (Sis.), 102, 103
John, 72-74
Mowry, Caleb, 88, 89, 97
Myers, (Mr.), 91
(Mrs.), 84, 85, 87, 89-97
Adora Belle, 96
Francis, Adolph, 96
Nesbitt, 102
Nichol, (Sis), 55, 59, 60, 64
Lizzie, 73-74
Nicholson, John, 108, 109
Nielson, (Elder), 91
Paine, Nelson, 37, 73
Nelson, (Mrs.), 37
Pearch, (Elder), 83
Peko, (Sis.), 73-75
Perry, (Elder), 73, 74
Pervins, (Bro.), 101, 103
Pierce, E. H., 32-33, 83, 88-89, 101-102
Plummer, Annie, 98
Pratt, Orson, 75
Lorus, 34, 35
Preston, C. E., 61-63
J. W., 76
Nettie, 63, 73
Prince, E. H., (Bro.), 22
Proctor, John, (Bro.), 57, 58, 63, 75
Powers, (Mr.), 97
(Sis.), 82-83, 88-89, 96
Rennels, J. H., (Bro.), 95
Reese, (Sis.), 103
Reynolds, 58
George, (Bro.), 61, 75
Richards, F. D., 81
Ricker, William, (Bro.), 51, 53, 64, 75, 111
Rife, Jacob, 101
Roberts, Silas, 103
Robbins, Edee (Aunt), 15, 27, 28, 99
Frank (Cou.), 15

Robbins, Frank (Mrs.), 15
Jerome, 15
John, (Uncle), 15, 20, 27-28, 99
Robinson, (Mrs.), 26, 105
John, 105, 106
John, Jr., 105
Lawrence, 78
Lizzie, 105
Roxburgh, (Rexburgh), (Sis), 53, 65, 69-71
John, 53, 56, 60, 64-66, 69
Lizzie, 64, 66
Mary, 64, 66
Round, S. P., 100
Scumbert, (Sis.), 98
Sharp, John, (Bish.), 33, 34
Shelly, John, 101
Simpson, (Mrs.), 106
Elizabeth, 106
Sitting Bull, (Indian), 2
Smith, (Pastor), 9-11
(Mr.), 46-48
(Mrs.), 47, 62-63
Ellen M., 110
Emma, 24-26
George A. (Pres.), 12
Hyrum, 23
Joseph, (Prophet), 18, 23, 25
Joseph, 84-85
Joseph (Pres. Reorganized), 21
Snow, E. U., Jr., 33
E. W., (Bro.), 2, 11, 14, 22
Erastus, 36-52, 73, 76-77
Lorenzo, 26
Sofield, (Scofield?), 3
Songbottum, 84
Stafford, 20, 21
Staines, (Bro.), 34, 69, 71
Taylor, (Bro.), 102
John, (Pres.), 87, 93, 96,103
Trumbull, (Sis.), 83-85, 88, 89, 92-93,
George, 83, 86, 89, 93, 95
Johnathan, 95
Tubbs, 11-14
Vaughn, Edward, 30-32
Edward, (Mrs.), 30-32
Wade, (Mr.), 59, 64
(Mrs.), 50
William, 36
Walsh, John, 112
John, (Mrs.), 112
Watson, (Mr.), 49, 77-78
Weatherford, (Mrs.), 89, 91, 93
Weld, (Mr.), 36, 58-59
(Mrs.), 50
Sybil, 36, 50, 58
Wells, D. H., 74
E. F., 26
Junius F., 2, 64-68
West, (Mr.), 62
Wheelock, C. H., 91-96
White, Luke, 37
Wilkins, George W., 73-74
Wilkinson, George, 48-49, 77, 110
Jonas, 49, 110
Tom, 110
Willard, Caleb, (Unc.), 14, 32
Williams, (Bro.), 50
David, 15, 16, 19-22, 26-32
David, (Mrs.), 16-19
David J., (Son), 22, 28, 29
Davius, 103-104
H. D., 108
Jabez, 107
Jesse, (Judge), 107-108
Thomas, 20
Woodmansee, W. (Bro.), 34-35
Yellow Flower, (Indian), 2
Young, B. M., 95
Brigham, 9, 12, 18, 35, 69,
B., Jr., 34
John W., (Pres.), 74
Morris, 83, 88, 95

JOURNAL OPENING NOVEMBER 3, 1875

A JOURNAL

Kept by E. F. Cummings Jr. of Brigham City, Box Elder County Utah. Being a record of experiences and incidents transpiring while on his Mission to the United States travelling and preaching the Everlasting Gospel.

Commencing November 3d 1875

Ending

Written for the purpose of perpetuating the dealings of God with me, His providences in my behalf, and my experiences while engaged in preaching His Gospel, and dedicated to my young brethern who may yet be called to the same work, and to my brothers, sisters, parents, and friends who may be interested in perusing it.

Nov. 3 Purchased my ticket from Ogden to Omaha for $38.75. I had endeavored to get ready to start on Monday Nov. 1st but was disappointed in not getting about $45.00 worth of cloth due me from Brigham City and which did not arrive until the evening of the 2nd. I sold it for $36.00--it cost me $42.00. I paid a debt of $10.00 and arranged with my cousin Albert Boss and my Uncle Wm Hall to settle another debt of $22.00, thus relieving my mind and enabling me to start with all my obligations arranged for.

Not getting ready to go when the company started I was obliged to board the train alone and continued to travel all day without making any aquaintance, sharing my bench however with a discharged soldier on his way from Camp Douglass to Omaha. The train stopped half an hour or less at Evanston for dinner and 20 minutes at Green River for supper.

4 We have travelled all night I sleeping but little. Do not think I fell soundly asleep during the entire night. We stop at Medicine Bow, an insignificant station for Breakfast and at Larimie City for dinner. I had in one of my valises,-I carried two--plenty of food for the entire trip. At Larimie I purchased a couple of candles and one or two other trifles. I was very desirous of finishing the reading of the Book of Mormon and if possible, some other books I had with me, and as I could not sleep at night thought to a light to read by, as the cars were too dimly lighted to see to read. We stopped at Sidney for supper and there a young man got in the train and seated himself near me. On falling into conversation with him , he informed me that he was in the employ of the Government on a Sioux Indian agency. He gave me a of his history which was quite romantic. He knew nothing of his parents, was born in New York City, went West when 10 years old, had followed the circus profession and

had been a companion of Buffalo Bill's for two years and a half. Entertained a strong attachment for the wild life he led on the plains. He was on intimate terms with Yellow Flower, the daughter of a great Sioux Chief named Sitting Bull. We rode together to Omaha and he promised to call at my hotel and make me a present of a couple of fine skins should I conclude to remain over night in Omaha. I did not stop, however.

When about 90 miles from Omaha, the engineer saw a misplaced switch just in time to stop the train and prevent an accident. The incident strengthened my faith and encouraged me as I looked upon it as a providence of God in preserving me.

5" On alighting from the cars at the depot in Omaha at 4 P.M. I was delighted to meet with Bro. J.F. Wells a fellow missionary. I informed him that I would have to go to Chicago via Burlington, as I had relatives a short distance from there in Illinois whom I desired to call upon. At his suggestion we tried to get a through ticket from Council Bluffs to Chicago, via Burlington, over the Chicago, Burlington, and Quincy R. R. at a reduced rate, but failed. The other missionaries going east had obtained passaged over the Chicago and North Western Road at half fare. Not suceeding in getting any reduction and feeling uncertain as to whether I would have occasion to go to Chicago at all or not I purchased a ticket for Burlington only for $8.73.

The train moved out of Council Bluffs about dusk after an ineffectual effort on the part of Bro. Wells to find Bro E. W. Snow who he thought would be there and who was to be my fellow laborer in New England. He designed however to go to Missouri before proceeding east. Bro. Wells was also going to St. Louis and I was destined to continue my journey alone.

After travelling all night at a good speed we arrived at Burlington at 6.30 A. M. Immense piles of lumber, closely built brick and frame buildings, commodious depot improvements greeted my view during the 20 minutes we remained there. I purchased a ticket to Kirkwood formerly Young America, for.75 cents and after an hours ride arrived there. and having made the aquaintance of a gentleman named Hartwell, a nursery man, who lived there, we got off the cars together and he points out the relatives house whom I wish to visit. His name is James R. Cummings and he is an own cousin of my fathers. I passed up the side walk to the door, knocked and was answered by an elderly lady Mrs. Cummings. I asked if Mr. C. was in, informing her that I was a relative of his from Utah. "What, exclaimed she, "you are not Frank Cummings?" "That is my name, I replied, She bade me come in, very cordially, offered a seat, and immediately dispatched a little girl up town to the store to inform Mr. C. of the arrival of "his cousin from Utah". After the child had gone she remarked that she thought Franklin Cummings an older man than I seemed to be. I then informed her that I was Franklin Jr. Soon her husband arrived and greeted me very kindly making me feel at home at once. I sat down to breakfast for me by Mrs. C. and after doing ample justice to the meal, accompanied Mr. C. up town to his store, which was situated but a short distance from the house in which he lives. Mr. C. was engaged in the hardware business in company with a partner named Sofield and Cummings & Sofield was the firm name. He was in good circumstances owning a good house in town and 80 acres of good farm land nearby, with two good farm houses, barns, ect. besides having six thousand dollars invested in the store. he had two living children a daughter in Town and a son James

living on one of his farms. Both were married and two of his daughters children little girls named Mc Cormick were living with him and going to school.

While up town about half an hour, Mr. C. introduced me to several leading citizens, one a Mr. Allen, a merchant. Feeling much fatigued, I returned to the house, and accepted a kind invitation from Mrs. Cummings to go up stairs and lie down awhile.

Not having slept more than two or three hours during the entire three days and three nights of the journey, I was soon asleep. In about an hour and a half Mrs. C. came into the room informing me that a gentleman wished to see me. I arose and went down stairs, meeting the Mr. Allen to whom I had merely been introduced by Mr. C. as a relative of his from Utah. "Mr. Cummings," said he, "wehave published an appointment for a temperance meeting in the Methodist Episcopal Church to be held on Tuesday evening next, but our expected speaked will unavoidably be absent. Would you oblige the committee by addressing the audience?" I asked if I would be expected to confine my remarks to the subject of temperance. He intimated that considerable scope would be allowed though temperance would be the chief topic. Reflecting a moment that temperance was so intimately connected with the religion I had been commissioned to preach as to form a part of it I assented. He expressed his thanks and withdrew and after seeing the other members of the committee upon the matter, he called again and said they were all pleased with the arrangement.

I felt that providence had in a remarkable manner opened the way for me to address the people. Here I was, an entire stranger, ostensibly on a visit to relatives and without an effort on my

part to secure an appointment, invited to address the citizens in a church which is gladly thrown open to me all this before I had been in the town over four hours and comming unheralded, and totally ignorant at the time of how it had leaked out that I was a Mormon missionary. It afterwards transpired that Mr. C. had told some one who called immediately after I had went up stairs, that I was a missionary and the person I presume, may possibly have told Mr. Allen.

Within two hours of my acceptance of the appointment I was advertised allover town in large letters written with chalk upon the plank sidewalk thus: "The Rev, F. Cummings, of Salt Lake will address the Temperance meeting on Tuesday evening next at the M. E. Church. Come and hear him." Similar notices met my view at several places on the sidewalk as I passed up town about three o'clock. In the evening conversed with Mr. & Mrs. Cummings till late on various subjects principally religion, learned that neither belonged to any sect or church. Mr. Cummings declared his disbelief in inspiration in any age, and seemed to think religion a humbug. He was very liberal in his views, not caring what a man's religious opinions were so long as he was an honest man, and sincere in his belief. Mr. C. felt to accord him full liberty of conscience.

7" Sunday, and feel as though I needed rest. Go to the U. R. Church in company with Mr. Cummings and the little girls. The sermon was upon the subject of the atonement, was evidently carefully prepared, and was withal good and well delivered, explaining the topic much as I should have done, only varying from the truth in a few essential particulars. In the afternoon wrote some letters home, and dropped a postal card to Theodore

McKean, my president, at Toms Rivir, Ocean Co. N.J. In the evening Mr. Allen called and drew me into a friendly controversy on religion, asking me to prove if the Mormons were more thorough Christians than sects. I offerred to prove by Christs sermon on the mount, which I suggested was as full an embodiment of Christs doctrine as we could conveniently find, that we lived near to the law of Christ than any other Christain sect. He appeared satisfied as I read from the sermon in Matt. till I reached this passage. "Agree with thine adversary quickly while thou art with him lest he deliver thee to the judge and thou be cast into prison" ect. claiming that that passage forbad the litigation in toto, I not exactly agreeing with him, but admitting that litigation was a deplorable practice. I then continued reading and expounding till I reached this passage in the Lord's Prayer: "Forgive us our debts as we forgive our debters." When I reached that passage he interupted by asking me with great avidity, evidently determined and confident on confounding me, "Do your people ever collect their debts Mr. Cummings, by law I mean" I replied that they did sometimes, though rarely by the civil law, preferring to resort to the arbitrations of a teacher or bishop than to bring the case before federal court. In case such arbitration failed the cases were frequently brought before a bishops court for adjudications. He then replied with great eagerness: If you ever resort to law, civil or ecclesiastical, to collect a debt you are not Christians. I was astounded at such an assertion, and presented the following case to him. "Suppose a man to be worth $5,000 and he wishes to go into business, but first must borrow $3,000. After commencing business he credits a customer or customers to the amount of $6,000. Suppose that on a refusal to pay, he should give them the debt altogether. He would thereby not only rob himself and family of every penny he possessed but would prevent himself by such an act of consummate folly, from pay his own honest debts which would amount to rank

dishonesty on his part." Of course, as a rational man he could not fight against such an argument, but contented himself with saying that he knew very few men had faith enough in Christ to be Christians but that he, in all his business had never collected a debt by law. I replied that a man who would take such a course as I had alluded to would not thereby be exercising faith in Christ, but would be guilty of consummate folly. He was so stubborn that he would not admit but that the passage covered monetary debts and matters, while I expounded the words "debts" in it as being synonymous with trespasses, and that it meant insults, scandals villifications abuse, lies, backbitings, and like injuries or trepasses. He was mild in language but stubborn and unyielding in his opinions, but seemed to have a better opinion of the Latterday Saints from his conversation with me.

8" Monday, In the forenoon I take a walk out north of town and go to the son of Mr. C. who lives near two miles away. Take a walk over the farm and climb up into the cupola of a barn and view the country. Little but extensive corn field greet the view upon either hand. Return to town towards three o'clock, accompanied by James. Go to Mr. Allens Store, where I fall into conversation with several gentlemen upon Mormonism and Polygamy, always presenting unanswerable arguments. Make the offer in the store to deliver a lecture about our people if a room could be furnished me. Return with James to the farm, where I conclude to remain all night, anticipating a nutting excursion on the morrow.

9" Tuesday A rainy day. Excursion postponed sine die. Remain on the farm till ten o'clock when the rain ceases and James brings his wife and my self to town in a wagon. Expect mail matter but am disappointed. Late in afternoon go up town and hear of the man who has in his possession the key to the Nauvoo temple.

10" Last evening about two hours before the lecture which I was appointed to deliver before the society in this place on temperance commenced, I began to feel very timid and fearful about facing the audience. It had been a dark rainy day till afternoon, when in answer to my prayer to God, it cleared up, and a beautiful moonlight evening succeeded the rainy day.

The evening was bracingly cool, and the moon shone so beautifully as to seemingly tempt the people to come to the meeting. I arrived at the church in company with Mr. Allen and Mr. C. and entered, walking up aisle with perfect calmness notwithstanding the trepidation I had felt two hours before for previous to starting out to come to the church, I had retired to my room and humbly prayed to God for His Spirit and the support of his presence, and arisen from my knees greatly strengthened, and having no fear that God would desert me. After the calling of the meeting to order by the Vice Pres. Mr. Allen, singing and prayer by the pastor of the church. Mr. Allen introduced me and I calmly stepped up to the pulpit and casting my eyes before me, saw that the church was comfortably filled. I first preceeded to make a few preliminary remarks by telling them who and what I was, a missionary of the church of Jesus Christ of Latter Day Saints though having never been educated for the ministry or rostnum and then proceeded to the subject of temperance, and being blessed abundantly with the Spirit of God words of wisdom and power were placed in my mouth as fast as I could utter them and I seemed to loose all feeling of fear or timidity and launched forth completely engrossed in my topic.

I spoke about three quarters of an hour closing my remarks by telling the audience that it had been intimated to me that a strong predjudice existed here against the Mormons and that the people would object to having any "Mormonism" preached to them. I assured

them that I had not been mistreated on account of prejudice and thanked them for the cordial manner in which they had received and treated me. I then informed them that I had been preaching a Mormon discourse. Precisely as our leading Mormon elders had preached and taught the people . I had put forth the same principles that Brigham Young taught the people and begged of them that if they had found anything good coming from Nazareth to preserve it. Thanking them again for their kind attendance and attendance I retired from the pulpit. Singing and a little business being finished the meeting adjourned.

Previous to the opening of the meeting I had been introduced to and had had a short conversation with the M. E. Pastor, Rev. Mr. Smith, and we in leaving the church together fell into a pleasant chat, during which expressed such liberal sentiments as to somewhat surprise, assuring me that he would in future always try to find what truths a man possessed before condeming him and before parting he gave me a cordial invitation to call upon him, which I promised to do on the following afternoon.

This morning desiring a little exercise and an opportunity for meditations the morning being so warm and pleasant, I took a t wo hours walk through the suburbs, visiting a grove of timber, finding no nuts however. In the afternoon I called upon the M. E. Pastor Rev. Mr. Smith and spent some hours very pleasantly. He was very liberal in his views and feelings toward other denominations. He said that all had truth and that we should seek truth from each other. He listened to my description of Utah with evident pleasure, saying that he would very much like to visit it and expected to do so next summer, and might remain there. In referring to miracles he said they had not ceased but that they were being performed by holy men in various churches. I learned upon asking him by what ordinance the sick were healed and he replied by no specially appointed ordinance, but by the prayer of the minister or pious person. I showed him the difference between that method and the one prescribed by this passage of scripture: "Is any sick among you? Call

in the elders and let them pray over him anointing him with holy oil, and the prayer of faith shall save the sick, and God will raise him up, and if he have committed sins they shall be forgiven him." He asked me if we believed that the Trinity were one. I told him we did not, but that Christ and God were father and son, and bore the same relationship to each other as father and son do on earth, that God was the father, hence the older. He then asked me if we believed the Holy Ghost was a personage. I told him no, but that it was an influence, emanating from God the father, and when He shed that influence upon our minds they were enlightened, and by this same influence we recieved revelations from God and when we were blessed with it we were enabled to look into the future and prophesy. To illustrate my words and meaning I referred to the influence a bad man may exert over an innocent youth, on whom he may have no other hold and yet, by the power of his influence, he leads the youth into temptation and in time gains great power over him. So God, if we will yeild to his word, fills us with his Spirit, the Holy Ghost. This same Holy Ghost not only enlightens our minds, thereby bestowing the gifts of knowledge and wisdom, but it increases our faith in God by showing us his power and mercy and marvelous works and when we have faith, if centered in the true God, we are in possession of the very basis of all power, even the power of God resting on faith. I did not explain the Holy Ghost to him in precisely this language, though I had an accurate idea as I thought of the subject but the words to express it in this way precisely, did not occur to me and he gave me but a few moments on the subject. He seemed to concur in my description of the Holy Ghost. In fact he presented no argument against polygamy, new revelation, materiality , the doctrine of God and Jesus being two different personages, we both agreeing, or he agreeing with me by his silence if no other way, upon all those subjects, merely saying that personally he could not think polgamy right though he could present

no argument against it.

If I had had time I would like to have proved to him that Christendom had apostatized in ancient days from the truth, and that new revelation was necessary to establish the true church upon the earth again with inspired Apostles, Prophets, Evangelists, Teachers etc. but evening coming on I thought proper to bid the family "good night". The Rev. gentleman accompanied me up town where we met on the plank walk a banker named Tubbs and on being introduced to me expressed a strong desire to have a chat with me not only upon Utah, its climate, social status, ect. but upon our doctrines. I told him that if there were enough of the citizens of his views to make an audience I would take pleasure in unfolding these subjects & our doctrines in a lecture before them if some one would provide a hall etc. He said he was decidedly in favor of it and thought it a prevailing sentiment, the Rev. Mr. Smith concurring and they two agreed to take steps to provide for a lecture. I then parted from them and came home and was told of a couple of letters in the P. O. for me. I went over and took them out. One was from my fellow missionary to New England, Elder E. W. Snow Jr. of St. George, Utah, who wrote from Rockport Atchison Co. Mo. stating that he had purchased a ticket for New York via Knasas City St. Louis & Cincinnatti and asking where and when we would meet and informing me of a branch of the church in Seranten or Hyde Park, Penn. which he thought well to visit. I sat down upon reading it, and wrote to him at Rockfort, stating that I would try to meet him at one of those places by Dec.1" asking him to write to me at Canton, Fulton Co. Ill. as I expected to go there soon, and inform which of the two places the branch was on, if he knew and also what part of the state it was in.

The other letter was from Bro A. Christiansen of Brigham City, Utah, making some explanations about some circulars which come to the P. O. addressed to me. The letter also contained words of comfort and

encouragement, which were read with deep feelings of pleasure by me. I answered his letter also, detailing my experience thus far and asking him to write to me occassionally. My writing all done I retired.

11" Called at Mr. Tubbs bank this morning. He informed me that he had secured Gamble's hall for the lecture and had handed in a notice of it to be published in the weekly paper of the town, which was issued today. In giving a notice of my lecture before the temperance society these are the words it uses. "Last Tuesday night the Rev. Mr. Cummings of Salt Lake City delivered a temperance lecture to a large audience at the M. E. Church. Mr. Cummings is a Mormon sent out under the seal of Brigham Young to work for the up-building of the Mormon faith. He is a young man, of polished manners, is a good speaker, possesses a fine physique, and his earnestness in the cause is certainly worthy of a higher calling".

I took a long walk today, and on returning looked over a pamphlit in my valise called"Answers to Questions" written by Pres. Geo. A. Smith to see if I could find any useful statistics. Found but little except what I already knew.

12" Last evening I accepted an invitation to make one of a social gathering at Mr. Allen's residence. Had a pleasant time playing checkers and chatting, listening to singing and piano playing etc. till near mid-night when the company broke up.

Felt very dull during the forepart of the day, which I spent in my room scarcely going out of doors till after dinner. Mr. Cummings showed me a large number of fine views of Quebec Montreal and Niagra.

After dinner I stepped up town and discovered that my lecture had not been advertised as it should have been and at my suggestion 200 handbills were immediately struck off and distributed, so that by the time announced for the lecture to commence a fair audience had assembled.

the principles of the Gospel before him in simple and emphatic language. He asked many questions among the rest if I relied on inspiration when I stood up to lecture to or address the people. On my replying that I did and that I would not dare, being so young, poorly educated and inexperienced to rely upon my own resources or wisdom. He was much surprised when I told him that the two lectures he had heard from me were entirely extempore, and were delivered without any previous thought or preparation on my part. He was considerably impressed with what I told him and on parting shook my hand very warmly.

14" Wrote a couple of letters in the morning and then walked out to James Cummings and took dinner, riding back to town with him and wife. Went to the Babtist church but it was so crowded that I did not sit down prefering to return and do some writing. I expect to start for Susan Dean's tomorrow morning. I do not know whether I can visit my grand uncle, Caleb Willard before my return home or not. If I go east from Canton I cannot, but if I go east via Chicago I probably shall. I have made an engagement to meet Bro E W Snow, who was also appointed to the eastern states, in Penn. by Dec 1st.

ec. 1st Partly from neglect and partly from lack of opportunity I have not made an entry in my journal for two weeks. I left Kirkwood on the 15" ult. taking a train for Monmouth, county seat of Manin Co. in company with James K. Cummings who had business in the town. We had two or three hours to spend before the train started and improved the time by taking a walk around town and through the cemetery in which were some fine monuments and tombstones.

Monmouth is a town of about 4 or 5000 inhabitants, and is, I presume, a representative Illinois town. A square in the centre is surrounded by business houses, while the streets are strait and neat and many of the residences costly and tasteful. Most of the stores etc. were of brick but

R. R. & St. L. R. R. for a small station some 14 miles distant and there enquired the way to J. M. Dean's my second cousins husband. Fortunately the man I spoke to was going with a team right by their farm; he invited me to get in the wagon, which I did. We soon fell into a conversation upon religion. His name was Brady and he was by faith a Campbellite or Christian. He invited me to call upon him which I afterwards did, laying the gospel before him in plainness and simplicity. I made a favorable impression upon him and his wife, both seemed honest and truly pious.

I staid with Susan Dean three days, enjoying myself very well, but could make no progress at converting any of them.

I left there on Friday the 19th ult. arriving in Canton late on the same evening and with but little difficulty found the residence of Cousin Frank Robins, with whom I conversed till near midnight. They had all retired, but his wife and Aunt Edee, who was living with them arose and came out to meet me. They had received a postal card from James K. that I was coming. Aunt Edee was quite feeble and could walk with great difficulty on account of a fall she had had about a year previous, which had injured her hip, thus crippling her. She is nearly seventy years old, but is quite intelligent and had a great many questions to ask about her relatives in Utah. Cousin Frank's health was poor but he was at work regularly. He is a very skillful marble cutter. He has a charming wife and two fine children a boy and girl, has been married about 5 years.

On the day after my arrival Uncle John Robbins came to town, and called to see me. He is a very tall well built man and is 72 years old. He greeted me warmly and I had quite an interesting conversation with him. He was living alone since Aunt came to live with Frank, his other son Jerone having moved to Kansas.

On Saturday the 20th of November, the day after my arrival my cousin introduced me to a merchant named David Williams who, he had previously

informed me was or professed to be a Mormon. The merchant asked if I was on a mission. I informed him that I was. He then very earnestly requested a private interview with me. I went down to his office with him, and from there to his residence. He informed me that he had embraced the gospel in Wales, his native country, about 30 years ago, and about sixteen years ago had started to emigrate to Utah and had went as far as St. Louis where there was a branch of the church but becomming disgusted with the conduct of some of the authorities and Saints he returned to Canton Ill. went into the coal business, having once been a practical miner and rapidly accumulated wealth until at the time I was introduced to him he was very wealthy, owing a large store in Canton, one at a place nearby called Civer, besides extensive coal mines at a village 5 miles away called St. David and two or three coal mines elsewhere. He also owned about 20 cottages rented by the miners. His wife and family recieved me very cordially. They had all joined the Josephites after leaving St. Louis and Mr. W. Had done some baptising in that Church, but soon became convinced that they were wrong and left the organization. He continued to favor them in various ways and built a small church for them at St David, and let them have a large hall in Canton to preach in at very low rent. He clung to the old church and his family did also only objecting to plural marriage. They all continued to attend Josephite meetings, Sunday Schools etc.

Thus matters stood when I arrived at Canton but a change was at hand.

On the Sunday after my arrival I in company with Bro Williams, attended their meeting and before the close Bro. W. asked if I might have the hall to preach in during the time I staid in Canton once or twice. The request was refused though Bro. W. owned the hall. On the following morning he gave them notice to leave. They delivered the

rent etc. due.

On Thursday the 25" in response to an invitation from me, a few ladies and gentlemen met in Mrs. William's sitting room to listen to my answer to questions that had been and might be asked. Out of respect I invited the Josephite president Jeremiah Jeremiah among the rest. All who came were Josephites. At first I informed them that as several had desired me to do, I would read and defend the revelation on Celestial marriage. I had but read it through once when Jeremiah took the pamphlet containing it in his hand, and proceeded to assail it and our doctrines. Without any regard for my rights or the rules of good breeding he occupied nearly three fourths of the evening himself, though as it was a meeting called by me he had no right to speak at all without my permission. I must confess I was in fault in showing that I was somewhat vexed at the imposition but just before the company retired I told them that I had had no time that evening in which to speak but if they desired to hear my side of the question I would be pleased to have them assemble in the same room on the following evening.

The next evening came and with it a larger company than on the night before. Among them was Jeremiah. On my entering the room I shook hands with all when Jeremiah asked "Bro Cummings, what are we going to talk about this evening?" I proceeded to explain to him that I had called the company together for the purpose of talking to them myself this evening as he had occupied nearly all the time the previous evening thus preventing me from saying what I had to say. I thought I gave him to understand with sufficient distinctness that the meeting was called for me alone to address. He did not say a word in objection to this and after a friendly chat I arose placed a chair before me and commenced speaking upon the revelation on Celestial Marriage quoting some of the remarks of Jeremiah the evening before wherein he declared that the devil must have prompted and inspired the passage which says all who abide the celestial law shall be forgiven

against the Holy Ghost. Denounced it as a most villainous doctrine calculated to breed crime and iniquity in the community where believed. He did not in his denunciation make any allowance for the penalty prescribed in the same passage regarding the guilty being destroyed in the flesh.

I turned to the 31st verse of the 12th chapter of S. Matthew. "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy of the Holy Ghost shall not be forgiven him, niether in this world nor the world to come."

"Now," said I, "if the devil prompted Joseph Smith to promise a forgiveness of sins he must also have prompted Jesus to make the same promise, for the passages are precisely alike in meaning".

He was thus clearly convicted of blasphemy because in effect he had said that the devil had spoken through the mouth of Jesus! He could not bear to sit and listen to me rake him over the coals thus, but continued to interrupt. I firmly maintained the floor and would not yield to his demand to be allowed to speak. I claimed that I and not he had called that meeting. The debate began to take an angry turn, when Mrs. Williams interposed advising me to yield the floor to him. I did so and he talked about three quarters of an hour and on taking his seat informed me that I could proceed. He had said but little except to repeat old threadbare slanders about Brigham Young, not being able to meet my argument fairly.

I arose and told the company that I had been grossly imposed upon that and the previous evening by Jeremiah in not being able in two meetings called by myself to have time to defend my own doctrines because of his interruptions. He said he did not want to stay to hear me talk any longer and asked two or three others to go. Every person in the room except myself was a Josephite and all followed their president like sheep but while they were getting ready to go a more friendly feeling began to prevail. The company lingered a while, conversing, and finally all ill feeling subsided and all went home in peace.

But the devil through his servant Jeremiah Jeremiah, A Welchman and hardened old apostate had held such an influence in the room as to drive away the Spirit of Peace and I must confess that I, because of the terribly oppressive, devilish spirit that prevailed in the room, and being the only one present holding the priest-hood, was well nigh overcome scarcely being able to control my feelings of anger and contempt towards Jeremiah. It was, to me, the most bitter dose I had ever experienced of the power of the devil in the very atmosphere and it taught me several lessons, but I did not get over the shock for a day or two. On the following Sunday I walked to a R. R. station called Bryant some 8 miles distant and from there two miles into the country through quite a dense wood which must have enchanting in spring, and along a very crooked road to the farm of my father's cousin Sybil Moran's husband. The folks had been looking for me, and I was well recieved. That evening one of the boys saddled up a couple of horses, and we rode to St. David, some 4 miles where I was appointed to preach. On arriving I found the house full, Bro & Sister Williams being present. Before opening with prayer the house was crowded to the utmost. The audience were very attentive to my discourse of a little over an hour's duration. When I sat down a Josephite named Bennett arose and stated that I had preached a good deal of truth, and some false hoods, and tried to prove some of my words false. He was certainly out of order. After he had finished I arose shook hands with him before the audience thus showing the goodnature with which I took his feeble accusations. Mr. Williams arose and made a few remarks derogatory to the foundation of Josephism testifying that they were not the Kingdom of God. On his seating himself, I arose again and told the people I could not accept the challenge to a public debate or quarrel more properly speaking which Bennett had extended. I then sang a hymn "O say what is Truth" and dismissed by benediction.

The sympathy of the audience was decidedly with me and Bro Williams

and while they were dispensing the appointment for me to speak again on the following Sunday afternoon in the same room was given out. It was to be a lecture rather than a discourse.

After meeting I rode back to Morans and on the following day saw Uncle John Robins, when in a long conversation he told me that the Mormons were the only people who preached the doctrine of Jesus Christ. On Tuesday Nov. 30 I returned to Canton, and on the following day walked out to Civer 5 miles distant, where Mr. Williams owns a mine and keeps a store. Staid there all night returning today Dec. 3d.

3d While at Civer last evening I had a long conversation with a Thos. Williams a Welshman and made a very favorable impression upon him. During the afternoon I went down the shaft into the mine.

I slept at a Mrs. Emanuels house. They were once Saints and seem to favor the old church yet, especially Mrs. Emanuel but they now belong to the Josephites.

11" Last Sunday the 5th inst I held a meeting in St. David and after finishing my discourse which was a historical one, a man named Stafford, a Joshephite "big gun" arose and commenced talking to the audience. I invited him to come to the pulpit; he did so and proceeded in a very excited manner to berate me and denounce my doctrines. Bro. Williams was with me, and the abuse becomming unindurable he arose and demanded an opportunity to refute Staffords false charges. For myself, I saw that Stafford was carrying out a plan to force me to debate which I had publicly refused to do, and he had come a distance of 20 miles to oppose me. I listened very calmly and even smilingly to his abuse. Once he turned to me and in plane sight of the audience shook his fist in my face and vociforated certain dire threats if I did not cease preaching my abominable doctrines in Fulton Co.

On the demand for fair play made by Bro Williams it was arranged in a very disorderly debate that I should meet Stafford that evening

in a debate. A chairman was elected and Stafford continued his abuse till interrupted by a motion to adjourn till 6:30 that evening, which was carried and the meeting broke up in considerable excitement. Several Josephites were Stafford's warm friends and frequently applauded him. After meeting I approached Stafford and asked him what the question for debate was, and also how we should decide as to time and other preliminaries. He was too excited to converse rationally and I could get nothing but insults from him. The house had been packed in the afternoon but it was crowded long before the evening meeting commenced.

On order being called for by the chairman, I asked what the question for debate was. Bro. Williams suggested that it be the leadership of the church, Whether Joseph or Brigham had a right to it. Stafford refused this question, and was determined to debate on Polygamy. We then arranged that he should occupy the first-half hour, I the second, he the third, and I the fourth.

He commenced and such debating! His words were but a re-hash of his abuse of the afternoon, made somewhat worse by sundry additions. He was greatly excited, foamed at the mouth and gesticulated wildly.

When he sat down I arose and commenced speaking very calmly and deliberately and in a rather low tone. The effect on the audience was marked caused by the contrast in my manner and language and that of Stafford's. I showed no ill feeling in the least and was very calm and respectful. When Stafford arose again he was still more excited and as he proceeded he lashed himself into such a fury as to be very painful to witness.

When I arose for my last speech I was quite as calm and free from anger as before but as I proceeded I spoke with considerable freedom and power, and obtained influence over the more respectable of the audience. I demonstrated the falsity and absurdity of Stafford's

charges. As soon as I had finished my speech I left the room, mounted a horse belonging to Richard Moran Jr and rode with him to Sybil's where I remained till Wednesday, when I came to Canton. On my arrival I rece'd a letter from Ida, Bro. McKean and Marlow, my cousin. Answered all of them immediately.

Yesterday the 10" I rece'd a letter from Bro. E.W. Snow and Bro. McKean. The former wrote from Medford Mass. and gave me some information as to fares etc. He was traveling alone. Bro. McKean advised me in his letter to join Bro E H Prince in Penna. (Hyde Park) as soon as I concluded my labors here. I posted answers to both and dropped a card to Bro Prince who was laboring alone.

Have been studying diligently lately. Recieved the "History and Philosophy of Marriage" from Salt Lake a few days since. It is a fine work.

ec 28" Since my last entry in or about the 12" I visited Civer and made an appointment for the following Sunday if any arrangements could be made for a church or hall. In the meantime Bro. Williams desired me to take a trip on business for him over the T P & W as far as the Indiana line. I started on the 14" and returned on the 18" having visited about a dozen little towns. My time being somewhat limited I could not stay to make & fill appointments. The towns were mere R. R. stations.

1875

On the Sunday of my appointment I heard a hall had not been secured, but I thought best to go and see anyhow, so I drove out with David Williams in his father's buggy. On arriving I regretted to learn that a room had not been procured, so returned to Canton immediately.

On the 22nd inst. I started west on a visit to Carthage and Nauvoo. I reached Carthage in the evening, put up at the Patterson house, and in the morning called on Mrs. Browning, the lady living in the old jail building and whose husband owns it. She recieved me politely and after

a short chat, showed me up stairs to the room where the prisoners were confined. It was with peculiar feelings that I trod the sacred soil around the building, and with still more impressive feelings of awe did I look into that room, and at the bullet hole made by the ball which killed Hyrum. The hole had been filled with putty but a dent was plainly to be seen. After gazing around the room, which was so nicely papered, painted, carpeted and furnished, I stepped to the window out of which the body of the Prophet fell, and looked out and down upon the spot where his bleeding corpse had lain. It needed no great stretch of the imagination, because of the vived accounts of that awful affair I had read, to picture the blackend faces of one hundred and fifty murderous mobocrats, sating their thirst for blood in the crimson current that flowed from the Prophets wounds.

The stairs, the door and all the wood work remain, with the addition of new base boards around the room and slight repair made in the door by taking out a piece that was shattered by bullets near the lock and neatly fitting in another.

Desiring some momento of my visit there I concluded to have some photos taken so stepped into a gallery not far from the jail and had some taken which I ordered mailed to me at Canton. Soon after this I took a train for Keokuk, arriving there about 12 o'clock and as I had fasted for 36 hours I thought an oyster soup the best thing I could eat, and so stepped into a resaurant and ordered one. After lunch having some 4 or 5 hours before the next train I was just wondering how I should spend the intervening time when I stepped into a Book store, where I thought I saw a man whose face looked familiar. I stepped up to him when he smiled a recongition and asked when we had met. I told him it was in Salt Lake. He remembered it readily. He had once called at the News office when I was there, and met me and on the following day I had conducted him to the 14th Ward Sunday School, and introduced him

to the teachers. His name was E.J.Hall. He resided in Hamilton, opposite Keokuk, and asked me to ride over with him to his residence. I did so, and while there took tea, and he brought me back to the end of the bridge between Keokuk and Hamilton.

Paying 5 cents toll I walked over the bridge, which is said to be three fourths mile in length, arriving in time to take the train for Montrose.

The train arrived at Montrose about 6:30 and it was very dark. I was well nigh certain of being unable to cross the river to Nauvoo that evening when I was accosted by a boy who asked if I wanted to cross the river. I was rejoiced at the opportunity. He said that we would have to walk some distance to reach his fathers skiff. I followed till we reached the skiff which was moored near the end of a dam which is being built by government and which extends a long distance cut into the river.

At length we reached the skiff, and I succeeded in getting aboard without tipping over and was followed by the ferryman and his son who proceeded to row me over the river through blocks of floating ice. It was a romantic adventure not wholely unmixed with danger I thought, for ever and anon a piece of floating ice would collide with our frail bark making it (and me) tremble. We landed safely at length and I was importuned to "ride up town sir." Asking how far it was to the old Nauvoo House I was told over a mile. I thought I had better ride and so got into the hack and was driven to the hotel, now kept by S.C. Bidamon, Emma Smiths husband.

Paying the driver 50 cents for ride and ferryage I was introduced to Maj. Bidamon.

He was a good natured, jovial old fellow near 70 years old but looking ten years younger and during my stay there I discovered him to devoid of religion of any kind, very lazy, and fond of cracking good jokes and of smoking poor tobacco, while his countenance bore evidence

of frequent potations. How, thought I, must our Phophet feel to see his wife, the former partner of his joys and sorrows, of his triumphs and persecutions, the mother of his children, wedded to such a man! And she, could she have her right senses, and yet forget her former station, as the wife of the greatest prophet God ever raised up, save Jesus only, so far as to marry the hardened old scoffer at religion, the tap roomkeeper who now called her his wife. Yes she had and that too within a little over four years after her first husbands death, as she married Bidamon in Dec. 1848 so he told me.

I was shown on making known my wish to retire to a comfortably furnished room in the west part of the house, on the lower floor. The bed was a good one, the floor was carpeted and well furnished with bureau, dressing table etc. and on the walls on opposite sides of the room hung portraits of Joseph and Emma.

I took the lamp and examined them both critically. The painting of Joseph was not a good one but that of Emma was better. On looking at the last very pecurliar feelings pervaded my breast. I had, a few moments before, caught a glimpse of the original through a door opening from my room into an adjoining one, in which she was sitting. I had closed this door before looking at the portraits.

I imagined I could see in the face on the wall, traits of character that were manifested and recorded in history after the picture was painted.

I never retired to bed in my life before with such peculiar feelings, and an attempt to describe them must prove feeble.

There was I, a bearer of the message of life at rest in a house founded by revelation and planned according to the divine will, as a home for the weary traveler and a healthy abiding place but which was now in possession of an ungodly man, and a woman, whom future generations will designate as one of the greatest apostates who ever lived, and one of the bitterest enemies of the

A building, planned by God but possessed by devils, revealed by the Almighty and controlled by servants of the adversary, its founders having been moved upon to the work by the Holy Ghost but its present possessers imbued with the darkness of hell. I slept but little that night though very tired on retiring.

I arose in good season and repaired to the breakfast room. The family had breakfasted by candlelight, and I sat down alone. Emma was in the room and waited on the table, but I did not speak to her during my entire stay.

After my meal I repaired to the "office" where I had the Maj. relate the history of the temple, which I took down in a pass book.

It had been raining during the night but the sun shone out bright and warm and I walked down on the beach in frontof the hotel and gathered some pretty pebbles and shells, and then proceeded on a tour of inspection through the city. Finding the house once owned by Lorenzo Snow I called and got several slips etc from trees in the lot and yesterday sent them to Ida by express.

During my walk I called on a Mc Revel who had sent for me. He and his wife were well acquainted with Uncle James and his family had been to Utah, had apostatized, and finally after returning to St. Louis had heard of Josephism and were then strong Josephites and in as dense darkness on gospel points as they could well be. My call was not pleasant to me and I did not prolong it.

I returned to Canton arriving about 11 o'clock Christmas eve, and next morning rece'd 3 or 4 letters, one from E.F.Wells, who was then in the southern part of this state and who expected to come north and call at Canton some time during the winter.

28" Since my arrival I have done but little of anything. Bro. Williams miners are on strike, and I am expecting to leave for the north on a ten day trip as soon as they commence work.

I reced a letter from grandma, and a copy of the News yesterday, both of which were very welcome. I wrote on Xmas a long letter to the News descriptive of my visit to Carthage and Nauvoo.

Jan 16 I did not make the intended trip north from Canton to Chicago on business for Bro Williams, feeling that I could not do justice to my own, and that as long as I have any money I should attend exclusively to my mission. I spent some days in diligent study preparing myself on several doctrinal points, and on the evening of Jan 4 I held a meeting in Williams Hall which was well attended principally by Josephites to whom I demonstrated that the Kingdom of God was "In the tops of the mountains." At the close of my remarks Jeremiah Jeremiah, the Josephite president arose and challenged me to a public discussion. Without designing to notice him in the least, or to reply to him I gave out a hymn, which I read and closed with benedication. Bro Williams was present and on dismissing he fell into a discussion with some Josephites while I did my best to escape them, and hurried home.

an 5 On the following evening I held a meeting in the same place, and at the suggestion of Bro Williams as well as my own judgement I proceeded to speak exclusively of the first principles of the gospel to a large audience of men exclusively. I had much influence with my hearers, so Bro W. afterwards told me and when towards the close I touched briefly upon the subject of plural marriage giving the principal arguments in its defense my remarks were listened to with great respect and attention.

7th On Wednesday, the seventh I went over to uncle Robins farm to tell him of another attack of paralysis which had happened two days before to Aunt Edee and which quite disabled her. I also wanted to lay the gospel before him in plainness once more before going away. I staid all night with him and during our conversation he confessed his belief that we preached the gospel of Christ in its fullness, but he did not there conclude to be baptised.

Just before going to see him I called on Aunt Edee. She was lying in bed, quite helpless but with all her faculties perfect. I laid the gospel before her, in great plainness during a long private conversation, but she said she could not make up her mind to either accept or reject it as she never had any of those religious feelings called"a change of heart," nor had she ever joined any church. On my speaking of it, she said she would be pleased to have me pray for her. I did so, and during my prayer she wept freely, and on my leaving her she was much affected.

8 On Thursday the 8th I came with uncle John to Canton, where he remainéd with aunt Edee till I left.

On the 8th I announced to Bro. W. my determination to proceed eastward. He replied that I ought to do as the Spirit moved but would have been pleased to have me stay. He said that if I was resolved to go he would go to the water that evening and be baptized, and so, after business hours were over, we proceeded to get our clothes etc. ready. David J Williams, his son aged about 14 also desired to be baptized. We thought it best, under the circumstances not to make a public baptism and so deferred the matter till about 9:30 when we started for the water a large creek, just at the west side of town. The evening was quite calm and the weather mild and balmy. The moon shone out with a light softened by passing through light fleecy clouds, making an evening both beautiful and pleasant.

We had nearly half a mile to go, and during near the whole of the walk, perfect silence was observed by us all. For myself, I was too busy with my thoughts for conversation, and I presume the rest were. It was my first baptism and how I prayed that it might be the beginning of a successful humble faithful career, as a servant engaged in the work of gathering out the honest in heart. I was deeply impressed with

my own meditations, and tried to fully realize and impress upon my mind the importance and solemnity of the occassion.

On reaching the water's edge we selected a point for entering the stream, and then we knelt on the bank while I offered up a prayer to God. I then stepped carefully down into the water which was pretty cold, though the air was not. Brother Williams followed me and I baptized him in the name of the Father, Son and Holy Ghost. It was my first baptism and I felt so full of the Spirit that I did not seem to feel the coldness of the water but I most sincerely rejoiced that I was accounted worthy to go forth in the performance of the holy ordinances of God's house. After his father's immersion, David entered the water, and I baptized him, when we came up out of the water, put on our outer garments, i.e. overcoats, and walked rapidly home.

9" On the day following at a gathering of the family in the comfortable and elegant parlor, I confirmed both and while my hands were on the head of Bro. Williams I ordained him to the office of an elder, conferring upon him all the rights, keys, powers, and priveleges of that office and I also set him apart for the mission of building up a branch there at Canton if It should be possible for him to do so, and to preside over said branch, Our little meeting we opened by singing, "The Spirit of God" etc., and prayer, and after the ordinance of laying on of hands we sang another hymn when the Spirit suggested that I administer the sacrament to those baptized. I accordingly did so, and after another hymn preceeded by such instructions and teachings from me to Bro W. and David, as were prompted by the Holy Ghost, our small meeting closed with a short prayer.

11 On the following Monday I left Canton taking with me a watch & guard worth $20.00 and a good overcoat, new, which was retailed at $17.00 but which cost 12.00, and $15.00 in cash, all presented by Bro

Williams though I think had he carried out his proposition made when I first went to Canton for me to enter his employ immediately, and continue with him, I could have earned all he gave me. As it was my time was always at his command, but on account of his miners striking he could not keep me as busy as he expected. However I partially paid him in making a couple of trips selling coal.

At Canton I bought a ticket for Peoria on the 9:05 train, expecting to take the Rock Island to Ottawa, from Peoria. But on arriving at the latter place and purchasing a ticket for Ottawa, I discovered that I would have to still further on the same train, change cars at Fairbury for a place in La Salle county called Streator.

On arriving a Streator an extensive coal mining town, I found I had two hours to wait for the Ottawa train, and thought it best to enquire around to see if I could find any Saints who still adherred to the faith as I had heard Bro. Williams remark that he thought likely there might be some.

To my great joy I heard of a family in north Streator and made the best of my way to their house. The man's name was Edward Vaughn a Welsh coal miner. He was not at home, as he and his wife were up town shopping, but I went in and commenced talking to several little children. Before finding the house I had inquired at a Josephite's just across the street, asking if the family of Bro Vaughn still clung to the old church, and I had not been in the house more than a few minutes when the Josephite sent his wife over to see who and what I was. She told me so on coming into the house and unblushingly asked me who I was. I told her I was an elder from Salt Lake. At this she commenced a tirade against polygamy. As soon as she reached a stopping place, I asked her if she had ever been to Utah. She said no, and that I was the first of their elders she had ever seen. I then turned to and preached her a little sermon on polygamy and good

manners, assuring her that in denouncing the former she was denouncing something practiced by the greatest of God's prophets, and a principle so grand, pure and sublime as to be utterly beyond her limited comprehension, and telling her that she knew nothing at all about polygamy, and therefore would do well to inform herself upon it before thus insultingly denouncing it before strangers who admitted their belief in it, and who, for aught she knew, might be even as respectable as herself. I gave her to understand that I laid some clams to respectability and understood enough of the customs of good society to be a little causious in offering uncalled for denunciations against any ones religion. She said she hoped I "Wouldn't take no offense." I assured her I did not. After some further observation she left, but in fifteen minutes the news of my arrival was all over among the neighbors, many of whom were Josephites. When Bro. and Si Vaughan came home, they expressed themselves as being overjoyed to see me. I staid with them three nights and rebaptized Bro
12 Vaughn on the 12th about 9:00 in the evening in Vermillian river. The river was full of floating ice and the air was very cold with little or no wind. On coming out of the water our garments froze stiff in a few moments, but we had dry suits and were quickly changed.

Returning home I confirmed him, and after the conformation, was talking about reordaining him an elder, and arose, and laid my hands upon his head for that purpose but had said but two or three words when the Spirit stopped my utterance and I could not proceed. I scarecly knew what to do as I did not wish to offend him, but simply told him I would wait and think about. He then told me that he had once been ordained and had never left the church nor had he ever been cut off as he knew of. I told him that I guessed he was still an elder then and had but renewed his covenants and needed no reordination.

Before leaving him I advised him to arrange for the removal of his family to Canton [illegible]

and wrote to Bro. Williams asking him to communicate with Bro. Vaughan as to work etc.

The first evening at Bro. Vaughns Sister V. desired me to administer to a babe four months old, which had been sick with asthma for a long time. I went up town with Bro V. who bought some pure olive oil, which, on arriving at home, I consecrated and with it annointed the sick babe, its head, neck and chest. After the healing ordinance, it commenced to heal very rapidly, indeed within fifteen minutes a marked change was manifest and by morning scarce a trace of the disease remained, but during the day, through the neglect of those in charge of it, it contracted a fresh cold. Again, on that evening did I annoint it with the holy oil and administer to it and again was a marked change quickly visible.

I cautioned the mother to keep it warm and to take good care of it.

13 On the morning of the 13th I left Streator for Ottawa Sister Vaughn giving me $2.00, which I reluctantly accepted, and after a vexations delay I finally reached my destination. I had expected some difficulty in finding Uncle Caleb Willard but fortunately met a man who knew him well and who directed me to his house. I was well received by his wife and three daughters, but he himself was not at home, nor did he come till the 16th. He and his wife are very pious people, Babtists, though Uncle thinks there is salvation outside of church organization, all that is necessary being to "give the heart to Jesus." The girls are Presbyterians but are to full of fun and nonsense to be very religious.

" Arose very early this morning to take the 6 o'clock train for Chicago, but was a few moments toolate, and so must wait for the noon train.

I reached Chicago at 4 P.M. and after waiting in the R.R. depot about an hour or more, I boarded a train running over the Ft. Wayne road, first buying a ticket for Scranton Pa. where there was a branch of the church with whom Elder F. H. [illegible]

to find him and labor for a time in that state. I did not take a sleeping car but took what sleep I could in my seat. The next day at noon I saw Bishop J Sharp of Salt Lake standing on the steps of a hotel at which the train had stopped for dinner. I introduced myself to him, and we rode together till bedtime when he retired to his sleeping car, while I was to leave the train at Harrisburg, but I went one station past it through a mistake, where I took a lodging till 7 a. m. the next morning when I took a return train for Harrisburg. I had a few hours to spare in looking about the city before the D.S. & W train for Scranton would leave, and took advantage of it by taking a long walk around the city,
19" viewing the most important building etc. The state house & elevated grounds were very fine. The streets were clean, straight and well paved. At length half past eleven found me on board the train for Scranton where I arrived in safety, took the horse cars for Hyde Park and found Bro. Esdras Howell without much trouble, but only knew that he was the man with whom Elder Pierce was putting up, not thinking he was a member of the church till I introduced myself to him, when he told me he was presiding over the branch there. He made me very comfortable but his wife was very bitter and gave me no peace at all while in the house. I think she had the most abominable disposition I ever saw in a woman, always harping on polygamy, when she herself was being well-nigh consumed with her amativeness, which she took little pains to conceal. Elder Pierce had left Hyde Park the day before in a short trip out of the county and did not return for three days, when he came in company with D. Evans Jr. of Lehi. We were all much rejoiced at seeing each other and slept three
25" in a bed at the house of a brother John Lewis. The next day, Monday Jan. 25th I took train for New York, first buying a through ticket for Boston, via steamer from New York. I was in a hurry to reach Mass. on account of a letter I had just recieved from Elder E.U. Snow Jr. who was awaiting me in Mass. in very poor health. I arrived in New York at 10:30 P.M. after

having a warm discussion on the train, in which I formed the aquaintance of a young man, who accompanied me from Hoboken ferry which we crossed on leaving the cars up Barclay st. to Broadway, and then pointed the direction to the St. Nicholas and Metropolitan Hotels at the former of which I hoped to find Bis. Sharp as he told me on the train that he would put up at that hotel while in New York. We parted in Broadway, going in opposite directions. That world renouned St. was quite deserted save by an occassional solitary policeman or street walkers out after customers.

Immediately on starting up the street I met a brace of drunken women one of whom asked me to allow her to carry my cloak which I carried over my arm. I of course paid no attention to her hint, but feeling greatly shocked at this my first experience in New York. Passing on and before I reached the St Nicholas Hotel I saw perhaps a score of them, parading up and down the silent, dimly lighted street or crouching in some shadowy recess.

On reaching the hotel I was informed that Bishop Sharp had been there that day but was not then in his room. I then proceeded to the Metropolitan, and asked for Rudgar Clawson who, I understood, was boarding there. The waiter took my card when presently I was surprised at being greeted by B. Young Jr. as well as by Rudgar. The former insisted on my taking a room and then we went up to his where I had a long chat with him.

6. The next day, we called on brother Staines at the Astor House, had a pleasant chat with him, and he and Bro Young both advised me to go to Brooklyn, and he gave me the addresses of some of the members of the Williamsburg branch, and also told me that Elder Sonis (Lorus?) Pratt was there and felt to timid to make a start in the ministry and desired me to go over and try to encourage him.

Returning to the hotel and taking dinner with Bro's Young and Clawson I left for Brooklyn and put up at Bro. W. Woodmansee's 485 Atlantic Av.

where Elder Pratt was making his home.

I spent two or three days with Elder Pratt at Bro. Woodmansee's, visiting meanwhile Sister Blackburn 170 Jay St. Brooklyn, and Bro H. G. Bywater prest. of the Williamsburgh branch and at the earnest request of these and other Saints I consented to remain and preach to them on Sunday Jan 30. On reaching Bro. Woodmansee's house first I found him sick in bed. He immediately desired myself and Eld. Pratt to adminster to him. We accordingly did so, first stepping out and buying a bottle of oil which we consecrated at his bedside. Immediately after the ordinance Bro. W. arose dressed and washed himself, declaring he felt much better. He said he had been healed by the same means before, though but a year in the church.

Jan 30 In the forenoon I attended and addressed a priesthood meeting of the branch, and in the afternoon I addressed a fair audience on the subject of new revelation. A reporter of the New York Sun was present and he published an extravagant and extraordinary account of my discourse, complimenting me highly, terming me the "distinguished prophet from Salt Lake City, "one of Brigham Youngs strongest allies" etc. Next day in an interview with him, I told him of some facts relating to Grant's federal officials in Utah, baptisms of Indians etc. In his puolished account of the interview I was made to "confess that it was the object of the Mormons to estrange the Indians from the government." I said no such thing and afterwards wrote to the editor a note requesting him to correct the error. I do not know whether he did or not.

Jan 31 Left New York for Boston on Fall River Steamer at 4:30 P.M. having the coupon of my through ticket from Scranton to Boston. The fare would have been $5.00. I had a good berth but did not sleep much during the night.

Feb 1 At 4 a.m. we arrived at Fall River and a large gong was sounded long and loud to notify the passengers to leave the boat and take the train. On leaving the boat a r.r. ticket for Boston was given to each passenger.

Ere long we were on a train bound for Boston where we arrived at broad daylight. It was light enough to see plainly but that was all. The stores were all closed. I ventured to ask a fellow passenger the way to Cornhill St. He could give me none but general directions as the streets were so crooked. After spending an hour or so trying to find it I at lenght found myself in front of 37 Cornhill, the address of Wm Wade. Irastus Snow's uncle, and where I expected to find him. The store was closed, as were all the stores in the street, and what to do I did not know. I had a valise, small bundle, umbrella and a large traveling cape, all in my hands and arms, and I resolved to rid myself of all these if possible, and so went into the Quincy House close by and gave them to a porter, recieving a check for them and thinking also to take breakfast, but as I had but about $3.00 I refrained from motives of economy. Divested of my burden I commenced pacing up and down the streets waiting for No 37 to open. When it did so, I stepped in and learned that Mr. Wade had moved to 88 Purchase St. After a long and perplexing search through the crooked streets I found it, and entering the office found an errand boy just making a fire. On telling him who I was he gave me a letter from Eld Snow informing me that he had gone to Northbridge where he would await me. I went to two depots and tried to find out where Northbridge was but failed. I then resolved to go to Roslindale and stay with father's cousin, Sybil Weld, till I could hear from Eld. Snow again and find out how to get to Northbridge. Reaching Roslindale about noon I was well recieved by the folks and after dining alone, I came into the sitting room where I found a Mr. Weld a brother of cousin's husband. He asked me a great many questions about our religion particularly the gifts of healing etc. many of them in a half sneering way. I answered his questions with a promptness and blandness, and occassionally with Scriptures that rather puzzled him at times. There were several ladies present including cousin Sybil and this gave me an opportunity to lay these principles before them and bear my testimony to the truth. I spent the time

conversing, studying and writing, till the evening of the 3d when I received a letter from Eld. Snow informing me how to get to him.

eby 4 The next day I went to Boston, found the right depot, paid $1.50 for a ticket to Northbridge, where I arrived at dark. After a two mile walk from the station through 4 inches of snow I came to the house of Nelson Paine the husband of Eld. Snow's father's sister where he was then stopping. Our meeting was one such as those only can understand who have experienced a similar one. I had brought with me four letters for Eld. Snow and one of them contained the news of the death of his little girl babe, born since he left home. This sad news of course turned all our joy into grief. I sympathized with him so keenly that I could eat but very little supper. Before retiring we arranged a plan for proceeding immediately through Conn. being there but a few miles north of the Conn. line, thence through R.I. and back to Mass. thence north to Vermont-New Hampshire and Maine.

by 5 This day we bade good bye to Mrs Paine and family, she belonged to the church but the others did not, and started on our pilgrimage, first stopping at Northbridge Centre with a Mrs. Dodge, a relative of E's who was a pious and good woman, but not willing to accept the truth.

b 6 We tried to get a room for meeting but failed. Went to So. Sutton,

7 stopping with Lysander Houghton, husband of another relative of E's. We were here recieved kindly by them and other relatives of E's of the same family with whom we stayed till the 10th. We tried to get a house for meetings but could not.

th Started in the forenoon for Oxford, 10 miles distant, and walked all the way, stopping with a Mr. Suke White a relative of E's and a good pious man, very hospitable but also opposed to "Mormonism." They were very nice people and made us quite at home.

12 We left Oxford in the morning without having tried to get a room for meeting. I was dissatisfied at this, as there was a vacant church, not then being used, which we might have obtained for aught we knew. We had

in the two or three small villages we had just passed through, signified our desire to hold a meeting provided a room could be procured, but had made no very pointed efforts in that direction, and this time I really felt that we had not done our whole duty, but Elder Snow decided to go on and I said very little. Oxford contained 2 or 3000 population. We went to Webster, 5 miles south of Oxford where Elder Snow had relatives. We found them, called and were well recieved but they could not lodge us, and so we spent two nights at a hotel. I had but about 60 cents in money of my own and $2.50 taken on Subscription to the "Des News" and Eld. S. was also short, though he had several dollars.

14" This morning we had a pretty warm discussion as to what we should do. I held that it was our duty to at least try to hold a meeting in that town before leaving it. I did not believe we could get a room if we tried, and objected to trying when there was a moral certainty of our being refused, I however maintained that it was our duty to give the town an opportunity to reject or accept us, but yielded to E. as being the oldest and so we packed up our valises and prepared to start. We had went, the previous evening to a meeting in order to ask the minister for the use of his church or vestry, but did not get to see him.

Just as we started out on our walk it commenced to rain, I had an old umbrella which did some little good, but not much. It continued to rain and at noon we stopped and ate a little lunch of crackers and cheese. We had taken one meal only for three days; that was a dinner with E's relatives at Webster and had lived on crackers and cheese while at the hotel, paying a dollar a day for our room. We were following a r.r. track southward but had no idea where we should stop that night. It continued to rain, and we were a wet through in places. We were each carrying a heavy valise, mine was very heavy, until about four o clock in the afternoon. I began to feel very faint, and we resolved to try the hospitatity of the first farm-house. We started for one about a quarter of a mile distant, knocked at the

door, and was answered by a women with a rather pleasant face, who looked out of a window and asked us what we wanted. We told her our calling, and asked if we could "procure" a meal and shelter from the storm, She said that on account of sickness in the family she could not accommodate us. She recommended us to try at the next farm house, about a furlong distant. We proceeded thither, knocked, informed the lady who answered us of our callin, asked if we could "procure" food and shelter. She went into another room, held a short consultation with her mistress, and returned simply informed us that "it would not be convenient," and closed the door in our faces. E. & myself were now fully aroused though not at all angry, and as we percieved a small village closeby we determined to ascertain if there was anyone there who would recieve a servant of the Lord. We applied to the first house we came to, and our knock was answered by a man who at first began to apologize by saying he could not give us very good accommodations, and that we had better try somewhere else. We told him we had just been twice refused. He then gave us a cordial invitation to come in dry our clothes and rest. We had at first told him who and what we were, and where we were from. We entered the house, a poor tenement and saw at once that the man was very poor and as we continued the conversation he said that he had for some time been on the town for support, being out of work, but told us we should share the best he had. He built a good fire in the stove, hung our dripping overcoats by it, while his wife proceeded to get us something to eat. It was a frugal meal but most acceptable to both of us, as we had eaten nothing during the day except a few crackers with cheese.

After eating, and drying our garments a little we started out in company with our new found friend whose name was Joseph Satimore, who offered to introduce us to a lady who would furnish us lodgings, he was sure. He introduced us as elders of the Church of Jesus Christ of Latter Day Saints,

traveling as missionaries. The lady, an elderly one, who was a very pious and wealthy Methodist made some trifling objections about not being able to wait on us. We told her that we had had supper, it was then nearly dark and only wanted lodging, and would not trouble her for breakfast. She begged to be excused and we turned and left. Mr. Satimore was much surprised at her turning us away, and led us to two or three other places all owned by rich people, who each turned us away, though we offered to pay for lodging. Finally our guide told us we could stay in his house, but he had no bed to give us, having a lot of small children, but he suddenly thought of a man named Gage, on whom we had not yet called and who, our guide said was a good man and would accommodate us if he could. We proceeded to his house, a tenement, were introduced as elders, and our guide told him we were in want of accommodation for the night. He began to say that he had but very poor accommodations. I told him that anything would be gratefully recieved, as we had been refused seven times already. He then told us we were certainly welcome to the best he had though he was but a poor mechanic. He invited us into a sitting room saying that the more we made ourselves at home the better it would please him. His wife prepared another supper for us, though we asked her not to, and insisted on our eating some thing. We did so and on finishing commenced chatting and continued to talk with them about religion till near midnight, when we were shown to comfortable lodgings. When we knelt and offered prayer that night by our bedside before retiring, we remembered our kind host most fervently. The various events of the day occupied my mind so much that I slept but little while Elder Snow suffered such pain in the lungs that he slept still less. We were in good spirits though not much refreshed physically, the next morning when an excellent breakfast was prepared for us. It was raining fast, but I suggested that it would be our duty to try to get an opening for a meeting, seeing we had met with two friends, Mr Satimore and Gage, who were willing to recieve us and possibly there might be more in the village. I

therefore sallied forth, umbrella in hand to find the minister of the only church there was in the village. At length I reached his house, knocked and asked if it would be possible for myself and companion to get permission to use the church for a meeting. He replied that the church was controled by a committee of three, whom he named, and that I would first have to get their consent, as it would be as they decided.

He was an exdellent specimen of the genus homa who deal out Methodism, hell fire and brimstone in Sabbath day doses, to the country folk of New England, and as such I will try to describe him. In person he was large but ungraceful. Sanguine complexion heavy dark hair and beard, and withal a personal appearance indicative of anything but talent or a high order of piety or intellectuality. His manner was very pompous and pedantic, and he would assume an attitude of great dignity and self importance when addressed. His conversation, which was frequently interspersed with Dundreary drawls, indicated him to be a man of limited education and information upon current topics while the tone in which he conversed was an intolerable sanctimonious groaning cant. suited only for relating the "poor little woodchuck story" or for delivering a fervent Methodistical exhortation and for enunciating the accompanying "A-a-a-m-m-e-n's.

He had read some anti Mormon book and after answering my question in relation to the church, he commenced asking me some questions, tinged more or less with irony and sarcasm, relative to affairs in Utah etc. all the time talking with an air of great condesension as though granting me some great honor in thus conversing with me. We at length became so absorbed in discussing certain scriptural topics that he almost forgot his bombast, and we continued to converse for two or three hours, in quite a friendly spirit. His wife, a very meek prepossessing woman, with a very pleasant way, at length brought out some lunchen for me in a plate, which I ate, and soon after took my leave.

I presume that had an angel from heaven appeared to that preacher

and told him that Mormonism was true, he would scarcely have believed it.

One of the committee having the church in charge was an aged Methodist preacher and to him I applied first after leaving the ministers house. On putting the question to him, if we could have the church he hesitated before answering. Our friend Mr. Satimore had introduced us to him for lodging and had several times been refused, and I was becoming frightened lest Elder Snow should have to stay out doors in the rain all night and when he said he thought he would not be able to accommodate us, I told him that we were servants of the living God, commissioned of Jesus Christ to preach His gospel to the world, and that if he rejected us, he rejected our Master who sent us,"and", I added, "you know what the Bible says to be the consequences of refusing shelter or relief to a servant of God who comes in His name." Even after this pointed and solemn appeal he refused to give us shelter for the night, though we offered to pay him for it. And when we and he are brought before the bar of eternal Justice to answer for the deeds done in the flesh, that man will have to answer for the crime of denying shelter to the Savior of the world on a stormy night, for he denied that shelter to two of His servants though we had positive evidence that he had ample room and accommodations.

Now, as I came to him again, and, in the name of my Master, asked for permission to preach the gospel in a church which he helped to control, he was puzzled to know how to answer me. Evidently he half regretted having turned us away the night before, after having reflected furthur upon it, but to give consent for a Mormon to preach in a church which he helped to control, no. His begotry and prejudice would not permit him to consent and so he hesitated how to answer, probably trying to find some hole to creep through. He found one. Finally he commenced to explain that a meeting of the committee would have to be held, to decide upon the matter. I asked if I could not call on the other two at their houses. That would not do, as it

would be informal hence illegal. I asked how soon the committee could meet, but could get no satisfactory answer. I saw that he was determined that we should not have the house, but that he did not like to take the responsibility of a point blank refusal upon himself, and so bidding him goodday I left. I next went in search of the school trustee but he was not at home. Returning to Mr Gages I informed him of my non-success, when he said we could hold a meeting in his house, and told me to circulate the appointment. I went out and notified several whom I met, among them the post master, whom I requested to notify others of the meeting, who might call for mail. Mr Gange notified his fellow workmen and when the hour for meeting had arrived a fair audience had assembled. I preached to them an hour dwelling on the first principles and quoting some prophesies, in the old testament relative to the establishment of the kingdom of God in the last days, and then Elder Snow followed with bearing a testimony, and we closed with benediction.

After the meeting we commenced chatting and answering question when one burly looking old man put the question right point blank to me, "Do you really think it right for a man to have more than one wife?" I replied "A good way to answer a question sometimes is to ask another. Do your really think that God Almighty commited a sin when he gave to David eight women who were once the wives of his master Saul?"

This was a poser and there was perfect silence in the company for some moments when a women in the background burst out with "There, you've got it now, Are your satisfied?" At this there was a general laugh, and the company dispersed in excellent spirits.

16" Next morning I paid Mr. Gage one dollar and we departed, leaving a fervent blessing with him. I fancied I saw a tear in his eye as I shook hands with him, and prayed God to reward him for his kindness to us. This village was called West Thompson and from there to Plainfield, it was 18 miles.

We started out on this journey afoot sending my valise by express to Plainfield as it was too heavy to carry, but retaining E's which was smaller. We walked fifteen miles when E became too tired to walk any further, so we took train for the last three miles arriving at Plainfield sometime after dark. E. intended to put up with a Mrs. Alex, Bliss to whom he had letters of introduction from her brother Henry Branch of St. George but on enquiring we learned that they lived a mile and a half away from the centre of the village, and as there was some uncertainty as to how we should be recieved, and as it would be very late before we reached the house, we concluded to put up at the village hotel. We first went to the post office when E. recieved some letters. After supper we retired to our room when E opened his letters. Some of them were from home and of course made E. feel sad by reminding him forcibly of his late loss, and his wifes grief and lonliness. One from Geo Q. Cannon addressed to us jointly, and acknowledging the receipt of one from me, gave us much comfort and pleasure. It stated that it was our privilege to enjoy so large a share of the Spirit of the Lord that we might be prophets and prophesy of coming events, to the people. This encouraged me, at least, very much and suggested many new thoughts about my high and holy calling and priveleges.

17" We did not rise early on account of our excessive fatigue the previous day, but during the forenoon we called on Mrs. Bliss. She recieved us cordially, and made us feel quite at home. We stopped with her a few days, resting, as I feared E. had exerted himself too much already, and thought it would do him good to rest. During our stay the time passed very pleasantly.

21" On the 21st we walked to Canterbury, a distance of 5 miles, to a Mrs. Allen, another sister of Bro. Branch's and on arriving, presented our letter of introduction. She recieved us very politely, but very stiffly and it was very evident that, had we not come with a letter of introduction from

her own brother, we could not have found shelter under her roof. Her abhorrence of "Mormonism" "stuck out all over" her. We staid that night but were determined to start on next morning, but when morning came it
22 ushered in a stormy day, and we had to stay longer. We were well provided for with a nice parlor for our use, which we were permitted to occupy alone, as the parents seemed afraid that they or their two children, a young man and woman, might in some mysterious way, become contaimnated if they staid in the same room with us.

Towards evening the storm abated, and I started out thinking to take a walk. I stepped aimlessly into the road that wound past the house up to the centre of the village or "village green" where the store, post-office and church were and which was a mile or more distance. As I walked on I became deeply engrossed in meditation thinking about how I could do to hold a meeting there. At length I reached a quiet spot and knelt down and prayed to God to direct me and open up my way.

I was now some distance from the house and concluded to go on up to the village post office and post some letters. The village store keeper also kept the post office, and as I walked in and deposited the letters, I saw there was quite a crowd around the store. I stepped up towards the store resolving to make myself known remarking that that was a rather colder climate than the one I had been accustomed to. This of course suggested the question, "Where are you from?" which was immediately asked.

"From Utah," I replied. That was enough. A conversation, consisting of questions on the part of those assembled and answered and explanations from me, regarding the "Mormons", their religion, practices etc. was at once inaugurated. It was quite a meeting. All paid the strictest attention to my remarks for an hour and a half, as I gave them an account of our religion, the coming forth of the book of Mormon etc. Finally I told them that if the schoolhouse could be procurred I would like to deliver a lecture. The storekeeper said he [illegible]

the trustee was. "His name is Smith and he sits right over there." answered the storekeeper pointing to a kind looking man who had been a most attentive listener to my remarks. I then put the question fairly to him, could I have the house? He replied that I could. "How much will it cost?" I asked. I had previously explained to them that I traveled and preached without purse or scrip. "There will be no charge except for fire and lights," he replied. "Bring your lamps over here to the store and I will fill them" said the storekeeper, and I thought somebody said "the wood for the fire will not cost you anything," and so it was arranged that I should lecture on the following Thursday evening. This was Tuesday. I wrote out a notice to be read by the teacher in school that it might thus be advertised. It was now near nine o'clock and I hastened back to Mr. Allen's when E and myself soon retired when I told him that an appointment for us to hold a meeting was published. He was surprised and asked the particulars which I related. He said he did not want to stay there till the meeting should be over for he knew we were not welcome.

In the morning, notwithstanding the very cold wind that was blowing, and the few inches of snow on the ground, we started afoot for Lisbon, a village 5 miles distant. On arriving we made our way to the residence of Mr. Levi Branch a paper manufacturer and a brother of Mrs. Allen. Presenting the letter of introduction we were kindly recieved. Mr. Branch would joke us a good deal about our religion but was very cordial in his treatment of us.

On the morning after our arrival he asked me if we would not hold a meeting before went away. I replied that we would with pleasure. "Well," said he, "I am trustee of the schoolhouse, and you can have it, and welcome" I thanked him, and soon after went to the village store in which I posted up a notice of the meeting for the following evening. Returning, I told E that I had better walk to Canterbury alone and fill the appointment to there, as the wind was intensely cold and cutting and it would be unwise for him to try

to walk so far in it. He at first would not listen to this, but insisted on going with me. I then told him that perhaps they might want me to preach in Canterbury on the following evening and that he had better stay at Lisbon so as to fill the appointment there in case I should hold another meeting in Canterbury. To this he assented and after dinner started out afoot. The wind was very cold indeed, but by waling rapidly I avoided suffering it and at length reached Canterbury between four and five o'clock.

I resolved not to trouble Mrs. Allen again, but to trust in God for shelter that night. I first went to the house of Mr. Smith the trustee to ascertain if all was ready. He was not at home but I entered into a conversation with his wife, a very charming woman indeed, with manners as simple as those of a child. She asked me if I was going to put up with Mrs. Allen. I told her no, as they were away from home, so I had learned. She then asked me if I had promised or arranged to stay with anyone that night, I told her I had not. When she gave me a cordial invitation to come back there after meeting and stay, I thanked her earnestly. I took supper with her, and then, at the appointed hour repaired to the schoolhouse. Mr. Smith taking three lamps of his own to light up with. A good audience had assembled. I felt first rate and after opening with singing and prayer, delivered a lengthy discourse on the first principles, quoting freely passages of Scripture that the Spirit brought to my remembrance and closing with a short defense of plural marriage. A splendid spirit prevailed, strict attention was paid, and when, after dismissing I told the company that gathered around me to ask questions that I would lecture again if they desired, my offer was accepted with apparent pleasure, and the appointment made for the following evening. I returned to Mr. Smith's, entertained the family till a late hour with accounts of our people, western life etc. to the great pleasure of Mrs. Smith who was very much interested in the narrations.

5" I spent the day at Mr. Smith's very agreeably. They were friends whom God had raised up for me and were very kind. During the day an old

gentleman named Hatch called on me, asked me a great many questions, seemed very kindly disposed and finally proffered to take up a contribution for me that evening if I was willing. He had been in the store on the evening my first appointment was made and had attended the meeting. I told him I had but a few dimes and a little money would be very acceptable but I could not have asked the favor he proffered. He said then that he would "pass around the hat" for me that evening. At the hour appointed a fair audience, considering the size of the village, had assembled, a good spirit prevailed and after the discourse Mr. Hatch arose and explained that I was traveling without purse or scrip and proposed a collection. It was heartily seconded and two hats were soon in circulation. The sum $1.97 thus realized was very acceptable to me. I stayed with Mr. Smith again that night, and
26" on the following day started on foot for Lisbon or Versailles as it was lately called, and on reaching the house of Mr. Branch I learned that E. had preached in the schoolhouse, had given general satisfaction except to a lot of Irish mill hands who just came out to have some fun, and that he had gone to Plainfield. I therefor took the first train for that place, arriving there in the evening and finding him at Mrs. Bliss where we
28 stayed till the 28th when we took train from Plainfield for Providence
Mar. R.I. From Providence we took the horse cars 4 miles for Pawtucket, where we put up with some saints, the family of Geo. Wilkinson whom E. had previously visited. They recieved us cordially and I was truly rejoiced to meet with Latter-day Saints once. There were here eight members of the church, all connected by birth or marriage with Geo Wilkinson, and all were from Bradford, England. Seven were adults.

We spent a few days with them and then went to Providence and called upon Mrs. Wm Gifford, a second cousin of E's. On E's introducing himself and me we were most kindly recieved and entertained.

I had never met, in my labors, a more pleasant, kind, amiable woman

than Mrs. Gifford. She was also very good looking. In the evening after our arrival, we met Mr. G. her husband, who also treated us very well indeed.

We spent nearly three weeks in Pawtucket and Providence, most of the time with Mrs. Gifford, and the time passed most pleasantly. We were introduced to a Mr. Watson and family and to a Mr Freeman and family all very nice people, and we visited each family one or two evenings. The reason why we staid so long in Providence was because W. was too unwell to travel.

We held one meeting with the saints in Pawtucket at which we would have organized them into a branch, but Geo. Wilkinson, and his son Jonas were both opposed to it, so was his son-in-law, Alex. Kershaw. E. and myself preached it pretty strongly to them, particularly E. but they were so afraid lest the neighbors should find out that they were "Mormons" that they did not desire to be organized. All were present at the meeting and all wept like children. It was the first meeting that they had attend for near three years, and they were most of them out of work, and very poor, and hoping and praying for their way to be opened up to Zion. But I thought to myself that they way would not open up till they humbled themselves and ceased to be ashamed of their religion.

While in Providence, on one Sunday eve in company with the Giffords and Watsons, Elder Snow and myself attended a spiritual seance. During the evening the medium a woman, was taken possession of by a spirit who called E. to come and take a seat in front of the medium. He did so when the medium commenced gesticulating wildly and seemed to be making desperate efforst to speak but could not articulate a word. After trying her utmost to speak E. was told to take his seat in the circle again, when another spirit entered the medium, which said that the spirit who had just been trying to talk was so inexperienced that it could not, but that its initials were W. S. In the course of the evening, a spirit

came and called for me. I took the seat when the medium acted very much as she did with E. making motions as though we had something on which was very obnoxious to her. Our undergarments I suppose. The spirit or medium, in a very husky choking voice finally said that "it was old and had died of paralysis" but gave only the initial H for grand father Hall I suppose.

There were present about twenty five ladies and gentlemen, who came to seek advice from the spirits, relative to matters of business, love, money etc. A fee of 25 cents was charged each of us.

It was simply the old style soothsaying that has prevailed more or less in all ages of the world.

21st On or just about the 21st of March, E and myself, went to Boston putting up with Mrs. Weld, my secon cousin. While here the weather was bad for E's lungs and he was confined to the house, and to his room part 23" of the time for two days, when he went to Boston from there to Medford, where his mother's sister Mrs. Wade, made him welcome, I remained at Mrs. Welds till the 25th when I also went to Medford, and put up with E. at Mrs. Wade's who recieved us both well.

For some time E. had been thinking of re-turning home, on account of his health; he had lately written to Bro. Cannon at Washington about it and had been counseled by him to return. E. had promised, however, to visit a village called Groveland, 32 miles north of Boston, to call on some relatives of Hardy of Saint George, and finally after some discussion it was decided that we should go there together. E. had been paying the expenses of both of us and I already owed him six dollars, but had nothing to pay him with nor money to pay my fare, and objected to letting him pay my fare, till I could pay what I already owed him. However I wrote to Bro. Williams of Canton Ill. for ten dollars as a loan till I could reach Maine. This would be enough to pay E. with some to spare, so

28" on the afternoon of the 28th we started for Groveland, arriving at Mr. Hardy's just about dark. He recieved us well, seemed pleased to hear from his relatives in Utah but said he was sorry he could not keep us over night so we did not know where to go, as there was no hotel in the village. At length I asked him if there were any of our people in that village. I had the address of some who lived in Georgetown 3 miles away, but thought he might know of some nearer than that. He directed us to a Mr. Ricker who, he said, lived about a mile away, and we started out to walk. The night was dark and the road muddy, but we found the place and were cordially recieved by Bro. Wm Ricker. We spent two nights with him, 30" and on the 30 we went to Georgetown, three miles and called on Sister 31" Carleton we staid there the night of the 30 and on the following day E. concluded to return to Boston leaving me alone in the field. He took the afternoon train, and I accompanied him to the depot. There were tears in both our eyes when we parted.

And here I will just state a few facts which I wish to remember, as a lesson for the future. I am going to state things just as they were, without fear or favor, not wishing to aggrandize myself or blame E. When I left home, I did so with a firm determination to travel without purse or scrip, to hold meetings at every opportunity, and to diligently seek openings for meetings, and be humble, faithful, and prayerful.

I felt that it was the Providence of God, and not the will of man that had selected me for the work, to which I was called and I entered the field full of zeal, enthusiasm and high aspirations. I was very zealous and impulsive, I may say extremely so. E, on the contrary, was very deliberate, slow to decide, and did not during my labors with him, suggest any strenuous efforts to get at the people. He was far more dignigied and reserved in company that I and to me he sometimes seemed too much so.

I was generally a lively conversationalist when I felt like talking at all, and I could converse with great fluency, perhaps

served, but I was eager to defend my people and religion before anybody.

On the whole it would have been difficult for two missionaries of a more diverse disposition, to have come together. I was extremely earnest, zealous, full of fire and vim. Doubtless too much so. He was extremely cool, calm, dignified and reserved. I looked upon my being sent as the will of God. He looked upon his being called as the result of intrigue among some of his personal enemies. I was full of confidence that God would provid e for me if I did travel without money. He said he would not trust himself out without money. On entering a town or village the first thing I thought of after lodging was secured, was a meeting, and always felt like going out making ourselves known, and applying for rooms in which to hold a meeting. And here there was wide difference between myself and E. which bred at times more or less feeling.

I wise that we should have been together. Had I been alone, or with a companion like myself, zeal would have got the better of judgement. I learned many valuable lessons from E. As a counselor he was excellent, and his judgement in matters requiring coolness and deliberation was superior to my own. But I could not yield the other points superiority to him as a missionary in such a country as the United States. For E's short comings there are excuses. His poor health, his disappointment at being called, the loss of his child, the lonliness of his wife, all conspired to dampen his ardor.

I recieved an offer to let me hold a meeting in a hall in So. Groveland soon after E took train, and on the following evening held a meeting, which was well attended. During the discours a lot of youngsters who had probably come forthe purpose of hearing something said about polygamy but being disappointed, arose and went out, but the majority listened attentively. This was the first public meeting that I had held in Mass. and indeed the first of any kind.

I spent a week or more at Georgetown, visiting the members of the

church, who were Wm Ricker, Bro, Hingson and wife, Sister Minnie Carleton, and her mother sister Burbank, five in all, and to my sorrow I learned of an estrangement among the members of the branch. Most of the members had been in the church 30 years, but for 4 or 5 years no meetings had been held. Wm Ricker was president and had been seen to drink, and thus had lost the confidence of the branch. Mrs Hingson objected to letting meetings be held in her house, as she had for fourteen years, and thus I had two great obstacles in the way of getting matter put to rights, as none of the other members had houses.

After laboring there a little, making some calls etc. I went to Lawrence, having spent a week or more in Georgetown. In Lawrence I found Bro. Jno Roxburgh, a Scotchman and family, whose address had been sent to me while at Georgetown by their relatives in Salt Lake. Sister Roxburgh welcomed me most heartily. I stayed with them three days, held one meeting, but during the evening would sing hymns, converse etc. and I succeeded so well in getting an influence with the family that they were very sorry to have me leave. They had three grown daughters one married, a son-in-law and daughter-in-law, besides four younger children, all old enough to be baptized, and all attended the little meeting.

Leaving Lawrence about April 4th I came to Lowell, where I soon found some Saints by means of some addresses that I obtained from Bro. Bywater, New York. The evening of my arrival was one of joy and rejoicing among the Saints of the branch, among whom were several young ladies excellent singers and in that evening the whole branch gathered at Bro. Bakes house, and we had a truly delightjul time singing hyms etc. and during the evening I addressed the saints a shor time.

There was here a branch of 4 members, organized under Bro. Bakes in Feb 1876. All were English who had come thus far on their way to Zion. I spent about six weeks in Lowell, making a visit to Lawrence in company with Bro. Bakes staying three nights and holding two meetings with Bro Roxburgh's

family and relatives. I also paid a visit to Dunstable, a village ten miles north west of Lowell, where I found my father's uncle Allen Cummings. On introducing myself to him he recieved me kindly, and we had a lengthy chat about politics etc. Little was said about religion. Uncle Allen believed in a God, and professed to believe in "morality" but did not believe all there was in the Bible. He was 70 years of age, not very tall, but rather fleshy, blond complexion, wore no beard, of a very morbid disposition, extremely tenacious of his own opinions, skeptical and cynical. Two or three years previous to my visit he had had a stroke of paralysis, which had greatly enfeebled him, and injured his memory. At times his memory would become a perfect blank, for some hours, so that he could not recognize his nearest and best friends. On the afternoon, following my arrival I broached to him the subject of a meeting. He was much opposed to the idea, thought it would be folly for me to try it and said that for his part he had a "mighty poor opinion of Mormonism." I told him it was my duty to offer truth to the people for I had come to preach the gospel, and my duty required me to at least try to hold a meeting. He became a little excited at this and persisted that it would be great folly etc. However I started out in search of the trustee of the schoolhouse, found the chairman in his field at work, stepped up and politely asked him if I could get permission to use the schoolhouse for a lecture. He asked what kind of a lecture. I then told him of my calling, and that I wished to tell the people something about the Latter-day Saints or "Mormons," and there doctrines. His reply showed the bitterest prejudice. He said I should never have his consent to use the schoolhouse and that he would do his utmost to prevent my holding a meeting. I mildly suggested that perhaps he was prejudiced and ignorant of the truth in relation to the people called Mormons and that if he should hear the other side of the question he would think better of them. He said he had heard all he wanted to about them al-

that effect. Seeing that he was determined in his opposition I bore him, an earnest, solemn testimony that the doctrines I preached were true, for had revealed their truth to me, and that in rejecting me he rejected Jesus Christ for I was His servant, acting in His name. I then bade him "good-day" and left the field. On leaving his house I called at one other of the trustees houses, but he was not at home. Next day however I saw him and he told me that J. C. Kendall, the one whom I had seen in the field, had called on him and warned him against me. That he himself had no particular objection to my havingthe schoolhouse, but he could not let it under the circumstances. He told me it would be useless to apply to the third trustee. After some little conversation with him, I left, and, as I had my satchel with me, I proceeded to the nearest station, and took train for North Chelmsford where, by means of directions given me by uncle Allen, I found uncle Oliver Cummings, Allens Brother. He was boarding with a man name d Holden. He recieved me very kindly and I spent one night there. Uncle Oliver was 75 years old but able to work regularly at his trade, pattern making for an iron foundry. He was not a large man, a little less than medium size, had no children and had buried his wife 15 years before my visit. He was of a sad, melancholy disposition, and told me himself that he was almost a hypochandriac, that he never went out except to church. He was a Congregationalist. There was I fancied some resemblance between him and my father in looks and still more in disposition. On the whole I liked him very much. He left his work half a day just to chat with me, and gave me some information relative to the family and their addresses etc. and when I came to the depot to take train for Lowell, he came down to see me off, and earnestly invited me to call on him again which I promised to do if opportunity offered.

About the success I had during those six weeks I spent in Lowell I could not, at that time, feel to boast. I would hold two meeting in Sister Nichol's house with the branch every Sabbath but could not get more than half a dozen of the neighbors, strangers, to come to meeting, and sometimes none

at all. There were, however, a family named Bagshaw, consisting of the old lady and four grown sons who had once been in the church, and whom I hoped to reclaim. Besides these there was a Mrs. Brown, a French woman, who with her husband, an American, seemed much interested in the gospel, and took occassion cordially invite me to their home, offering me a room etc. I went and stayed two or three nights, and made a favorable impression upon Mrs. Brown who said she believed all our doctrines except polygamy. I told her to cease letting that trouble her, and to turn her attention to the first principles of the gospel, and if she believed them, obey them, and thus obtain the gift of the Holy Ghost, a teacher that would lead her into all truth, as I could not make her comprehend that principle until her mind was let up with that Spirit. She remained undecided though favorable, still coming to meetings and reading our books. Finally she asked me through one of the sisters to consecrate a bottle of oil for her. I was undecided what to do about it and at length I called upon her and informed her that that was a blessing which the gospel offered only to the believing and obedient. She said she believed in all except polygamy, and hesitated about accepting or rejecting that. At length I told Bro Bakes we would bless the oil for her, and did so next sabbath, Bro Bakes being mouth. On or about June 1st I left Lowell for Salem, stopping at Lawrence a couple of days and holding a meeting with Bro. Rexburgh, family and relatives, reaching Salem, about June 3rd where I found Bro. Chas. Byard, who recieved me most joyfully. He had been to the valley, but was forced to return to Salem, to care for two aged sisters, one of whom was still living with him, and was blind with age. I started out to find a hall in which to preach, called on the editor of the Salem Observer, who was an Adventist, and had charge of their hall. He recieved me very courteously, asked me many questions, let the hall to me for $3.00, published a notice of the meeting free of charge, together with a short synopsis of our doctrines which I gave him

in conversation. He also printed some handbills for me at half price.

The appointment was made for Monday June 5th at 7 o'clock p.m. I had published it in three papers besides the handbills, and was rewarded by the attendance of about 100 persons. I preached over an hour, was listened to with good attention, and at the close, a number of Adventists gathered around me, asking many questions relative to the second advent etc. I quoted much scripture relative to the preparatory work to be done before that event would occur. He had to admit that we had much scripture to support our views.

On the following day I went to Marblehead with Bro Byard, called on Bro Jno Proctor, found him alive in his religion, and with him tried to get a hall, was twice refused when I resolved to try an outdoor meeting. I returned to Salem, 4 miles, and next day had some handbills printed,
7 making the appointment for Wednesday June 7th at 6:30. These we circulated in the forenoon of that day, and in the evening, at the time appointed a large congregation had assembled. The spot chosen for the meeting was the top of a rocky point called "Bartols Head" which extended into the beautiful harbor of Marblehead and afforded a fine view of the harbor, town, neighboring islands, rocks, and headlands. Bro's Byard and Proctor were present, and after opening with singing and prayer, I proceeded to deliver a discourse in gospel principles. I spoke one hour, was listened to with strict attention, and at the close made an appointment for the following Saturday, June 10th.

I was very hoarse from speaking, so long, and loudly, to make all hear, in the sea breeze which blew quite fresh.

I returned to Bro. Byards, at Salem, a walk of five miles, after meeting, where I spent the intervening time till the 10th in writing and study. During this time I loaned Mr. Fielden the Book of Mormon, at his request, He retained it for a week.

10" Went to Marblehead, and at 6:45 p.m. a larger congregation than before

had assembled, and as they told me I had not preached long enough before, I occupied an hour and a half this time, was listened to with great attention, and at the close a crowd surrounded me, asking many questions, and approbating much that I had said. I made another appointment for Tuesday eve. same hour and place and again walked back to Salem with Bro. Byard.

ne 11 Sunday. Walked to Marblehead and met with Bro's Byard, Proctor and Reynolds, partook of the sacrament with them, and spoke to them relative to the spread and growth of the work.

Bro. Reynolds had been in trangression by assimilating too closely with Adventists and their doctrines, and, while in the very act, so supposed, of writing an improper article for the paper about them, he had been stricken with palsy. This visitation from Providence had caused him to profess repentance, and after Bro. Proctor had told me of his course, I counseled him to be re-baptized. He did not reply but wanted us to administer to him. We did so. He seemed very sorry for what he had done, and was very fervent in his "Amens" but I saw he was not moved upon by the Holy Ghost to a very great extent. He had been in the church 30 years but his wife did not join so he did not go to Zion, but remained in the world, and he would often get under the influence of an evil spirit to a great extent, and at such times would preach most absurd doctrines.

ue 13 On this evening I again addressed a large audience on the same spot as before, a good spirit prevailing. After meeting returning to Salem
15 and in a day or two after I went to Boston, arriving at the city in the forenoon and going to Mount Hope in the evening where I stayed the night of the 15th with Mrs. Weld who recieved me kindly. I went to Boston in
16 the morning and stayed till about 5 p.m., coming back to Mount Hope and
17 staying all night. Next morning while I and Mr Weld were alone in the sitting room, he took occassion to make some very pointed remarks about his abhorrence of "Mormonism." In reply I simply told him that our people were earnest and honest in their convictions, and that I knew our doctrines

were true. He exibited a very bigoted, bitter prejudice, and at the first opportunity I left the room went upstairs, packed my valise bade the family goodby telling them that I should not call upon them till I returned from Maine, if ever again. I did not desire to show that I had been offended, but inwardly resolved to trouble them no more.

17" I reached Boston about 10 a.m. spent the forenoon in going to Mr Wades office for my mail, and walking about town, and in the afternoon I went to Charleston, visited Bunker Hill Monument, ascending it on the inside(description) and returned to Boston in time for a mattinee in the Boston Museum. On entering the Museum I spent some 20 minutes in looking at the articles of statuary and interest on exhibition and then passed into the play room, thinking to see the museum after the play, but this was not allowed. After the mattinee I wandered about town, undecided which was to go, till nearly six o'clock when I suddenly make up my mind to take a train for Lowell, and did so, arriving there about 8 p.m.

18 The next day, Sunday I addressed them in the afternoon but held no meeting in the evening. I remained in Lowell a week as there was work for me to do in the branch, and I had arrived just in time to render good service to the cause of righteousness, for the devil had succeeded in introducing a very bad spirit of backbiting etc. into the branch and some of the young folks were contemplating marriage etc. which was wrong. I gave a good deal

25 of counsel during the week and on the next Sabbath, in meeting, took occassion being led by the spirit, to reprove the Saints sharply for their sins, and counseled them to humble themselves and make confessions asking each others forgiveness, setting the example by admitting my own weaknesses and asking the saints to overlook them. Every adult member rose in turn and asked each others forgiveness, when we all felt a great portion of humility and the spirit of the Lord upon us. This course checked the devil in his work among the saints, and restored peace.

26 I left Lowell for Lawrence, where I stayed two days and held a little

meeting with Bro. Roxburgh's family and on the 28th went to Georgetown
une 28 and Groveland, and held two or three meetings in the house of Mrs Nichol a sister of Bp. S.W. Hardy, who once belonged to the church. This was the third or forth visit I had paid to those places, on the hope of being able to resuscitate five Saints there but only one came to my meeting, two others lived in Georgetown and could not come, while two others, Bro & Sister Hinkson had no valid excuse for not comings.

July 3 I spent some two or three days there and on third went to Salem, witnessed
" 4 the display on July 4th which was very grand. There was a procession of of Antiques and horribles in the morning which I did not see, but another procession of schools, military, etc. several miles long, I saw, and in the evening I was one of a crowd of many thousands on the common to see the fireworks which were very fine. There were some very fine magic lantern views of the Centennial exbition thrown upon an immense sheet of canvass in sight of the multitude. On Friday evening, July 14 I held and outdoor meeting in Marblehead, and at the close of my discourse and old gentleman very politely asked permission to put some questions to me. The topic of my discourse was the Book of Mormon and the evidences in its favor, and an account of the manner of its coming forth. I cheerfully gave him permission to ask me as many questions as he chose, and he proceeded to interrogate me very closely for over half an hour in a respectful way. I percieved him to be a minister, and was afterwards informed that he was a preacher of the Congregationalist sect. I had in my remarks refered to the unreliability of the present translation and reading of the Bible, stating that there were so many different readings in the Greek and Latin manuscripts as to confound the English translators, and that they had used there best judgement, without inspiration, in giving the supposed meaning and significance of the various passages, and that they had used italics to denote the uncertainty. This minister told me I was mistaken, that the words in italics were simply used to make the meaning of the

passages in which they occur more obvious to the English reader and that there was no uncertainty as to the meaning and sense of the original or rather the Greek and Latin manuscripst. He was a Greek and Latin scholar. I told him that, as I did not possess the ability to read Greek nd Latin I would not venture to contradict his statement but refered him to a Baptist and on other authority to prove that my statement was well founded.

The congregation listened eagerly to our colleguy and at the close I gave out an appointment for the following Tuesday evening. July 18" for a lecture same hour and place on the evidences and prophecies in favor of the divinity of the Book of Mormon.

On the Thursday evening July 6" I had held an outdoor meeting in Marblehead and on the following Monday evening I arrived in Medford. The reasons why I went to Medford were these: A man named C. E. Preston had ordered a copy of the Deseret News sent to him and in his letter to the editor had expressed strong approval of some of our principles with which he had become by some means, aquainted. The editor, through Bro. George Reynolds, sent his letter to me, and I concluded to call upon him. It was raining hard when I reached Medford, and I found the residence of Mr. Preston, with some little difficulty. The house was a small one, overgrown with vines. My knock was answered by a young lady who told me that Mr. Preston was not in. I left my card with the word that I should be stopping at the hotel. Soon after going back to the hotel he called, and asked for me. I had had super and was reading in my room. I told the landlord to send him to my room. As he entered I was surprised to see that he was but a youth of not over 17 as he afterwards told me. He stated that his attention had been attracted towards our doctrines by seeing some advertisments of a pamphlets against us, an expose of the doctrines of the Latter day Saints. He was struck with the title of the church, thinking

it must imply a second advent of the savior, in which he ardently believed.

As I proceeded to unfold to him our belief in the necessity of prophets, apostles, segns, healings, and miracles, faith, repentance, baptism, laying on of hands for the gift of the Holy Ghost, etc. he listened with nervous interest, and declared his long belief in all I had said. We conversed till a late hour during which conversation I quoted many passages of Scripture to him. On the same evening we spent an hour in going to a Methodist class meeting. About a dozen persons were present, and all rose in turn to relate "an experience," and the leader invited me to rise and speak. I told him I had no wish to intrude. He told me I was welcome, and to rise and speak. I did so, prefacing my remarks by simply saying I was a member of a different sect. and then went on to say that the name of Jesus Christ was the only one whereby men could be saved, ect. The class leader look surprised as he saw me handle the subject as though I was accustomed to speaking, and frequently ejaculated "A-a-m-en." I spoke but fifteen or twenty minutes and was followed by others in turn till all had spoken. As each one would sit down the class leader would deliver a pious discourse or fervent exhortation in true Methodist style.

11" I spent the next day, Tuesday, July 11" with Mr. Preston, visiting with him a Mrs. Smith, a pious lady, living in Malden, near Medford, with her brother-in-law, Mr. West. We took dinner with her, and in the time we staid I laid before her much truth. She believed, or at least did not reject anything I said except polygamy. This principle, I tried to keep in the background till I had taught her the first principles, merely correcting many of her erroneous ideas regarding it. She listened very attentively, and after a continued conversation of an hour or two longer, I departed, going with Charles Preston to the Malden depot where I bade him goodby and took train for Boston.

Before parting from him I made an appointment to go and preach the

Leaving Malden at about 10 o'clock I arrived in Salem via Boston and the narrow gauge R.R. at about 3 o'clock.

12 Next day I went to Marblehead, and went out fishing in a small boat with Bro. John Proctor, and before returning I arranged for an outdoor 14 meeting which I held on the evening of Friday July 14" spoken of above (page 127)

15 I spent the intervening time till the 17" by going to Medford on Sat- 16 urday the 15th and holding two meetings there on Sunday July 16" one in the forenoon and one in the afternoon. As the meetings had not been advertised properly there were but few persons comparatively, present.

After meeting in the forenoon I conversed with on Lewis a Frenchman, who had once been in the church, and who declared his belief in the first principles still, but denied polygamy.

There was also present a young lady, a Miss Nettie Preston, an aunt of Charles, who was in deep trouble and who had attempted suicide. At the suggestion of Charles she came to me, and in a long conversation told me of her misfortune, and of her belief in the doctrines of the Latter- day Saints, for besides hearing my discourses she had conversed with me upon them. Our conversation to place on the evening of Sunday July 16". She was in a state of mind bordering on stony dispair. I tried to cheer her up and did suceed in instilling new hope into her.

In the evening I attended a temperance meeting and to my surprise was invited to address the audience. I did so and in a speech of some twenty minutes I told them of the practices and views of the Latter-day Saints with regard to temperance, our freedom from intemperance. My remarks had an excellent effect in removing prejudice and some speakers who followed me said they were glad some virtue was found among the "Mormons" though preached against by the united pulpit of Christendom.

17 On monday, July 17" I left Medford, leaving a book or two with Charles Preston and Mrs Smith and arrived in Salem about 3 p.m. and to my joy found

Elder Junius F. Wells awaiting me at the house of Brother Eyard. Our meeting was a cordial one. We sat and conversed an hour, and the Junius proposed that we go to Boston as he desired to get a good look at it. We proceeded to the depot and took train(via the Narrow gauge road from Lynn) arriving in Boston at about 4:30 p.m. We walked about the streets till dusk then had supper at a restaurant, after which we went to the Boston Museum saw the opera bouffe "Evangeline" a very amusing piece and after the play we walked around the common, had some ice cream in a fairy-like cafe, and finally becoming tired we sought out a hotel the Crawford house to a room each, and after another hour spent in conversation, retired at nearly 2 o'clock.

18" Next morning I arose early, but J. did not till it was ten by the time we got breakfast over. During the day we called at Mr. Wade's office for mail, visited Bunker Hill Monument, Charlestown, Navy yard, and some points of interest in Boston, returning to Salem in the evening. We called on a Dr. Clark while in Charlestown who had had some correspondence with Bro. Gev. Reynolds and myself. He was pleased to see us and invited us to lecture to a club of which he was a member.

19" Having laid out our programme to visit all the towns where I had made or obtained openings we started next morning, Wednesday, the 19th, and went to Groveland, staying that night at Bro. Ricker's. He was not at home. On the following day we called on Sister Carlton of Georgetown, who gave us $10.00, and on Bro. & Sr Hinkson, he was not in, and on Mrs. Nichols, Bp Hardy's sister in whose house I had held three meetings, but she could not open the house for meeting that evening, owing to circumstances beyond her control.

21" Brol Ricker, not returning by the morning of the 21st. we left for
22 Lawrence and, on the evening of the 22nd held a meeting with Bro. Roxburgh's family.

their desire to be baptized and we arranged for the ceremony on the 25th.

23 We left Lawrence for Lowell on the 23d and in arriving were well recieved by th saints.

24 The 24th, being the anniversary of the planting of the kingdom of God in the Rocky Mountains, we had previously arranged to celebrate it by baptizing a daughter of Bro. Baker on this day which was also her birthday. Accordingly, at about sundown quite a company of Saints and some neighbors with myself, Elder, Wells, and the child to witness the ceremony. Walking some distance into the suburbs we came to the Merninac river and soon found a suitable place. Prayer was offered by Elder Wells, when I led the child into the water and baptized her. We then sung several hyms, and , after I had changed my clothers, went back to the house of Bro. Baker where a supper was in due time prepared, after which the company, which several non members of the branch spent the evening in singing recitations etc. preceded by an address from me upon the day, its importance as an anniversary and the reasons why the Latter-day saints celebrate it. The company dispersed at about midnight, having spent a very pleasant evening.

y 25 On the 25th Elder Wells and myself repaired to Lawrence, where we spent the afternoon with Sister Roxburgh. Thinking it wisdom to do the baptizing quietly, we decided to wait till about 10 p.m., and while waiting to hold a lettle meeting with the family. After the meeting, while a conversation was in progress, I turned to a grand daughter of Bro. R. a lettle girl aged ten years, and asked her if she was ready to be baptized? She said she was. Bro. R. then spoke up and said that he did not want her to be baptized for she would tell all the neighbors about it, and he did not want everyone to know it.

This remark set Elder Wells ablaze in a moment, and he proceeded to administer a very sharp rebuke to Bro. Roxburgh. In fact he became greatly warmed up and, in my humble opinion was more excited and severe in his

language and demeanor than was proper. He gave Bro. R. a very severe scoring for his cowardice in concealing his religion, and I was grieved to see such proceedings on such an occassion, and several times interposed with a pacific remark, but Elder Wells kept on with his scathing language for about half an hour, when I suggested that it was gettig late and we had best be going. We then started for the river accompanied by several of the family. It was about 10 o'clock, had been raining and was very dark. We had some distance to walk through the streets before reaching the river, and then had a long tortuous path to follow before reaching the spot selected for the ceremony which done Bor. Wells offered prayer, and I led Mary the oldest into the stream the Merrimac. She was very nervous and frightened at the dark waters, but I calmed her and performed the ceremony. Lizzie came next and was quite self possessed.

After changing our clothes we all repaired to Bro. Roxburgh's when the two were confirmed, Mary first, Elder Wells being mouth, then Lizzie I being mouth.

26 On the 26th we returned to Lowell and spent the intervening time till after Sunday July 31" in Lowell as the Saints were very desirous of having Elder Wells hold some meetings with them, which he did on that day, preaching an excellent sermon in the evening.

There was present a French woman a friend of Mrs. Brown, with whom I had conversed before dinner upon our religion and after hearing Elder Wells preach she, in conversation with me said she believed our doctrine and saw nothing wrong in polygamy. She asked if she could be baptized immediately should she so desire. I told her I would not like to baptize her till I was sure she understood what she was doing. She said she would like to have me call upon her in Boston which I promised to do if she would give me her address. She was not at that time permanently located. She passed as a widow, but I suspect was not over virtuous. When stated almost the first thing, her belief in polygamy, when I was certain she did not

understand it, I lost confidence in her sincerity.

On the same evening Elder Wells got into an animated discussion with a Mrs Harriman which lasted till late and was listened to with great
ug. interest by saints and strangers present. At length on Aug. 2nd I accompanied Elder Wells from Salem to Boston, we having gone to Salem the day previous, and at about three p.m. I parted from him at the Old Colony depot, having spent two weeks in him company with the most happy effect upon my spirits. I think I never profited so much from the companionship of any man in the same length of time as I did from his.

Dec. 1 Having lost the journal which contained a record of my travles, labors, etc., since August 1st. I am obliged to purchase another book and to give from memory, a short sketch of the contents of the lost book.

As recorded in volume I of my journal, elder Junius F. Wells had been spending some time with me and on August 2nd. he and I parted company in the O.C. depot, in Boston. I returned that day I think, to Salem, and spent the next four weeks on a tour to Georgetown, Groveland, Lawrence, Lowell, Medford, Cameridgeport and Boston. In the latter place I lectured about the first of September to a club, an account of which I wrote to the Deseret News, and at length, in the evening of September 7th I sailed from Boston for Portland, Me.

During this tour I had preached gathering to the saints most earnestly, and learned that the entire branch at Lawrence would be ready to start in time to join at New York the company of saints who were to sail Oct. 25th and a portion of the branch in Lowell expected to go too.

I landed on the wharf at Portland at 8 o'clock on the morning of September 8th, and took an early train for Brownsfield, Cumberland Co. Thence I traveled to many towns and villages in Cumberland, Oxford and Frankein counties having often to take long journeys on foot, and to ask strangers for food and shelter but always found friends, often in a surprising manner. I also had a great many invitations for preaching and held many meetings. At length the time drew near when I was to return to Mass. and money was sent me by mail to come with. On my return I visited Lewiston and took steamer from Portland to Boston arriving in Boston on the morning of Oct. 18th, when I recieved two letters each from a person desirous of being baptized

I proceeded to Salem thence to the other places in my circuit, bidding all goodby, as I was then expecting to return home before seeing them again, and to go to New York with the Lawrence saints, thence to Pennsylvania and Illinois and finally Utah. I had completed the circuit and was in Boston on Oct. 27th to arrange for the tickets when I recieved, in the evening a letter from Pres. Young dated at Salt Lake City, Oct 12th appointing me to take charge of and preside over the Church in the states of Maine, New Hampshire, Vermont, Rhode Island and Massachusetts.

I was very greatly surprised at the reception of the letter, which gave the names of several elders appointed to labor in New England under my direction. However, as soon as I had read the words, I seemed renewed in zeal, increased in faith, and filled with a desire to diligently and humbly go forth and perform the duties assigned me. On Oct 28th having obtained a favorable rate of $3.50 pr. passenger from Boston to New York, I returned to Lawrence and remained there till the morning of the 4th of November, the day set for starting in order to reach New York to join the European saints and start West on November 6th. Bro. Staines having written to me that he looked to see the company in New York on the 5th and start west next day.

To my dismay, on the morning of the 4th I saw that Bro Rexburgh's family had not nearly finished packing up we were to take the 12:30 p.m. train, and I feared we could not get off. But by my direction and example Bro. R. set to work and we did work to get things ready. It seemed as though the devil had made up his mind to stop us if he could. All was confusion, no one knew what to do, nor how to do any thing. But I exerted myself to the utmost and encouraged them all I could. To add to my burden sister Rexburgh was very

sick, but determined to start. At last we had gotten everything in shape for transportation, though things were packed rather curiously, and we got an expressman to take the baggage to the depot and I had to dispose of two sewing machines by taking them to an express office and paying $1.50 for having them taken to Boston and thence shipped to Ogden. The express company to attend to everything. I wrote the address tag to put in each one.

The sisters had burdened themselves with hand baggage, which, with the little children, threatened to retard our walk to the depot till the train should be gone and just at this time, when I was in a fever of anxiety, while walking with bro. McRiban, I percieved him to be under the influence of liquor and too tipsy to know what he was about. He was president of the branch, and I had great confidence in him and looked upon him as my righthand man in the work of getting the saints off. My heart sank within me as I became convinced as to his condition and for a moment I was almost in despair, but the Spirit seemed to tell me to throw the burden on the Lord, and I just felt to let him do with us all according to his will. At length I was relieved by seeing all hands in the depot. But the baggage master nearly caused us to miss the train by failing to attend to our baggage. All these vexatious incidents kept my anxiety at fever heat, but at last the train was moving with me and the rest aboard. Sister R. was very sick but as the train started she gave a cheer. Then to keep my anxiety still intense one of the children commenced to feel sick but felt better on laying down on a seat. I then laid my hand on Sister R's head and rebuked in a whisper the disease and sickness, and she seemed to feel better. At length Boston was reached, the transfer of passengers and baggage effected the tickets duly paid for and we were in the N. Y. and N. E. [illegible]

6 p.m. train which was to take us to New London, Conn. The baggage all checked and extra paid for, I began to breathe easy. At length we were all aboard again and we rode till about ten P.m. when we reached New London and got aboard the Norwick boat for New York. On account of Centinnial travel the boat was very crowded and it was some time before the sisters could get berths. This once attended to myself and the brethren did the best we could to get a little rest by lying upon mattresses lain on the deck. My anxiety was so great that I slept little if any during the few hours we were lying down. We arrived at daylight in New York, and I left the boat in search of Bro. Staines, first telling the saints to remain aboard till I came back. On the wharf I saw a respectable looking young man and asked him the direction of the Battery. He asked me to what part of the Battery I wished to go. I told him No 8. Mr. Staines office. He opened the door of a hack standing by telling me it belong to Mr. Staines. I told him I had a company in charge. He then asked where they were from and on my telling him he stated that he was Bro Staines agent, and would take charge of the baggage. The checks for which he took from my hand but satisfied exactly I asked him several questions which he answered in a manner which caused me to think that he was really Bro Staines agent. The sequel proved him to be an imposter though, and his imposition cost the company some $5.00. The saints put up at the Stevens House. Sister was still very sick and my anxiety was great on her account. As soon as they were safely provided for, I went in search of Bro. Staines in Brooklyn, first paying the hackfare. On reaching Bro. S. boarding place I learned that he had gone to his office where I was greatly pleased to find him an hour afterwards.

While conversing with him, in walked elders John Morgan and T. O. Angell Jr. who were appointed to labor in New England under my direction. After chatting awhile we all went to Williamsburgh and attended meeting where we met elder O. McKenzie and James Dwyer and other elders. Several of us addressed the meeting, among them elder Angell, I was pleased with his remarks.

Nov. 6 On the next day, Monday, I attended to the weighing of the baggage rc., and in the evening helped the saints aboard the ferry for Jersey city but was not allowed to go to the depot in that place with them. Elders Angell and Morgan were with me and we all returned to their hotel.

Nov. 7 Next day in conversing upon the subject with these elders I counseled them to go to Northern New Hampshire with special reference to the health of elder Morgan. This I sailed them, and when we parted I understood they were to start for their field on the following day. Meeting with Bro. Rudgar Clawson, I accepted his invitation to stay with him at his boarding house, 83 Clinton Place, while I remained in New York. On presenting the checks for my valises one of them was not to be found and the baggage master at the Norwick wharf, remembered having given it to another man by mistake. This detained me in New York a week and on Nov 16. not having yet found it the company paid me $25.00 for it promising to return it to me for $10 if found again. I immediately replaced some articles of clothing rc. and brought a very good valise for $5.00.

Nov. 16 In the evening of the same day I took the Norwick boat for my return and in rising in the morning found myself in New London, Conn.

Nov. 17 I had to wait for trains in New London, Norwich and Putnam, but finally reached Northbridge Mass. in the evening. I stayed till Monday the 20th with Nelson Paine whom Elder Snow and myself had visited and whose wife was his aunt. I was treated very kindly, and also by sister Adams in the same house.

ov. 20 On Monday I left Northbridge in a drenching rain and arrived in Boston about 8 p.m. reaching Salem about 9:30, hungry and wet. I was well recieved by Bro. Byant, changed my clothes ate supper ans went to bed.

ov. 24 On the 24th I went to Boston and in the evening to Medford, where I had an interview with Miss Preston who seemed to desire baptism. The same evening I recieved letters from Elder Morgan dated Kowhegan, Maine, announcing the decision of himself and elder Angell to return home, and as I judged from the tone of the letter, immediately.

ov. 25 Next morning I dropped a card in reply not expecting they would get it, however, and in the evening after returning to Salem I wrote to them counseling as seemed wisdom in me. I had also recieved a card from elder Perry at the depot in Lowell on the 28 or 29th. Arriving in Lowell I was glad to meet on the 28th, with elder Geo. W. Wilkins who was visiting relatives in Lowell and who was appointed to labor in New England. He and I tried to be on hand when the New York trains came in on the 28th. 29, and 30, but as they were three depots and we did not know the train or road on which the elders would come we missed them. On thanksgiving day I took dinner with Mr. Wilkins, a nephew of elder Wilkins and remained night before at his house, 48 Winthrop St.

No. 29 Came to Salem in the afternoon and next morning was at the depot to meet elder Wilkins and Sister Lizzie Nichol who came from Lowell to attend the baptism of Sister Peko which had been fixed for the day.

Nov. 30 Sister Peko was the widow of a Spanish sea captain and was an invalid. Her daughter, a maiden lady, lived with her in Bro. Byardshouse. Her daughter was much opposed to the baptism fearing it might kill her mother but I had told her in the name of the Lord that it would not hurt her. A lady neighbor said if she lived through it it would be a sign that the work was of God. After consulting with Elder W. to see if he deemed a baptism acceptable if the elder officating did not stand in the water, and his saying that he deemed an immersion of the convert only essential, we placed sister Peko in a carriage and drove to a bathing room where I had made every arrangement, and had the water warmed to suit. I duly immersed her the act merely taking her breath a moment. She was assisted to dress by Sister Nicholl, and drove home, declaring she felt much better than before. We held a little confirmation meeting and confirmed sister Peko, all partaking of the sacrament. Elder W. and sister Nicholl returned to Lowell in the evening while I continued in Salem.

Dec. 2 Today I recieved several letters, among them one from President Jno. W. Young and D. H. Wells counseling me to take elder Angell as my companion build him up etc. as he was writing despending letters home. I immediately replied, stating the fact that he with elder Morgan, was, to the best of my knowledge on the way home and giving the particulars of the case. I copied the letter and enclosed copies of three letters from Bro. Morgan.

Dec. 4 Recieved a letter from Elder Sanford Bingham dated Chester, (VT?) Utah informing me of his and elder Perry's arrival there and desiring to see me. I replied immediately, telling them I hoped soon to visit them but could not now, and appointing them to labor in that state.

Dec. 5 Today I read some of Orson Pratts writing in the "Seer" old copies of which paper Bro. Byard had, and was thereby much edified and instructed. Having spent much of the last few days in writing and reading awaiting the elders who have not yet reported.

Dec. 6 Walked to Marblehead and back calling on Bro. Reynolds and Proctor. Found both enjoying a good spirit. The latter told me that, by a manifestation of the spirit he knew my present course was pleasing to God, which much comforted me, as I have seemingly not been very active for a week or two, for good reasons, as I am awaiting the arrival of the elders, before I can go to making and filling appointments for preaching.

Dec. I spent the time at Bro. Byards till the 14th in writing, studying, waiting to hear from the elders who were to report to me, when, hearing nothing from them I concluded to start out and find something to do, and after packing my valise. I took it in my hand and started, not knowing exactly where I should go that day. I had become extremely uneasy at laying idle so long, and was anxious to be engaging actively in work though I had been doing myself good in studying, and had been doing good in teaching and building up Bro Byard and sister Peko. I had a ticket to Peabody 3 miles from Salem and took a train for that place, concluding to walk thence towards Groveland. I walked most of the way to Topsfield, and rode thence to Georgetown, thence walking to Bro. Ricker's house in Groveland.

The ground was covered with slush and snow and I walked in all, about 14 miles and rode in the cars and on a wagon which picked me up, about 12 miles. I had a valise to carry and was tired enough to appreciate the welcome which Bro. Ricker's family extended to me. It was a time at which I could appreciate hospitality. I had started out in

the morning with about 80 cents in my pocket not knowing where I should sleep. On taking off my boots i discovered that one foot was bleeding or had been and another was blistered, but I did not care for this, as I felt first rate in spirits.

Dec. 18 I stayed in Groveland till the 18th making calls on persons with whom I had previously become acquainted, some of whom once belonged to the church and gave evidence of an inclination to mediate re-baptism. In fact I was very much pleased with what I thought to be good prospect for adding members to the church. Some of Bishop Hardy's relatives particularly showed an excellent spirit.

On the 18th, having had 3 dollars contributed by different persons I took train from Groveland for Lowell, stopping to do an errand in Lawrence, the scene of my success and finding no saints there, where I was want to meet so hearty a reception my feelings were peculiar. Doing my errand I took an afternoon train for Lowell, arriving at Bro. Bake's house at dark. There I was pleased to meet elder J. W. Preston, who was very desirous of seeing me to be assigned to his field of labor.

Dc. 21 I stayed in Lowell till the 21st and during my stay counselled with elder Preston and assigned him to labor in Essex and Middlesex counties Mass. the field in which I had spent the summer, till further notice. I particularly desired him to go to Groveland, where he had many friends, among whom I had good reason to believe, he could labor with success. This suited him very well, and on the 21st I left him in good spirits and started for Providenc R. I. near where elder Snow and myself had found some saints the previous winter, and as I had lately heard that they were still where we found them I set out to visit them. I reached Pawtricket, 4 miles from Providence some time after dark, and after some little trouble found the saints who lived some distance from

Pawtricket depot, a mile or so. They gave ma a cordial reception, but showed a peculiar spint which I did not like. There were seven adults all connected so as to form but one family as it were, and all were living in the same house. They had been in R. I. four years and were on their way from England to Zion but during their stay here, for the purpose of earning means to go on with they had concealed the fact of their belonging to the church. I saw at once that there was work to be done in their midst and this was what I had expected. I endeavored to set about it according to the wisdom of the Spirit and I talked pretty plain to some of them, stinging their feelings pretty deeply, but by the blessing of God it did good.

Dec. 22 Next day the 22nd I went to Providence and called on Mrs. Gifford, the cousin of elder Snow with whom we had spent a week or two last winter and she was much pleased at seeing me, and in the afternoon went with me into Mr. Watsens whose aquaintance we had also made. The family gave me a hearty welcome and I enjoyed myself during the call very much. Mrs. Gifford insisted on entertaining me for the night and in the following day I returned to the Saints in Pawtucket and did some writing which was accumulating on my hands.

Dec. 24 The next day being Sunday in the forenoon I approached the subject of a meeting but Bro. Wilkinson did not feel inclined to have one. He stated that he was feeling very bad about some matters we had talked of and did not want to take the sacrament. I spoke kindly and encouragingly to him and the others, urging them to join in worshiping God as that was the way to get comfort and blessings.

At length they consented and I preached to them in a manner that cheered and built them up very much and asll felt that we had been blessed in worshiping.

Dec. 25 I spent Christmas with the saints and found them feeling better by degrees.

Dec. 26 Next day I went to Providence, called on Mrs. Gifford and Mrs. Watson, both of whom invited me to a dinner to be given on Wednesday Jan 3rd. and stayed all night at the house of the former.

Dec. 27 Next forenoon I went to the post office and in addition to my mail from Boston I recieved a letter from Elder Lawrence Robinson stating that he was stopping at the Exchange hold Providence, and was very anxious to meet me. I called immediately, but he was not in and again in the afternoon when I met him. He was overjoyed at seeing me, and we went at once to Mr. Watson's where I had promised to take tea, when I made my excuses and came with Elder R. to the saints at Pawtercket, where he was cordially recieved and where we stayed for two or three days, going to Providence once on Friday the 29th to purchase a watch for Elder R. He bought a splendid one for $18.00 and we returned same evening to Pawtucket.

Dec. 31 On Sunday the 31st we held a meeting and partook of the sacrament when myself and ~~partook with the saints~~ Elder R. addressed the saints and blessed two young babes. The saints too, rose and bore their testimony in succession and we all felt first rate and the meeting did much good.

79-80

JOURNAL OPENING APRIL 23, 1878

APRIL 1878

123 On the 9th inst, my name among others was presented to the general church Conference as a missionary to New England. For some months previously I had been preparing to go to that region for the purpose of procuring Genaalogies for the saints whose ancestors were natives of that place.

On the 11th inst. I went to Ogden stopping at Centerville or Farmington to see parties who desired to employ me. On arriving in Ogden I had a long consultation with Elder F. D. Richards who had previously desired me to labor in the Weber county in the interests of Y.M.M.I.A. before I should go east.

In accordance with his desire I consented to remain a few days longer than I had at first intended in the county, in order to give time for the publishing of appoints. The next morning the following programme was published in the Junction for meetings:

North Ogden	Sunday	April 14"	7 p.m.
Hooper	Monday	April 15"	10 a.m.
West Weber	Monday	April 15"	2 p.m.
Riverdale	Monday	April 15"	7 p.m.
Plain City	Tuesday	April 16"	10 a.m.
Harrisville	Tuesday	April 16"	2 p.m.
Synne	Tuesday	April 16"	7 p.m.
Huntsville	Wednesday	April 17"	11 a.m.
Odgen	Wednesday	April 17"	7 p.m.

This programme was published over the signature of the Presidency of Weber Stake, and was filled by myself and a number of the young brethren who accompanied me. The meetings were tolerable well attended and a very good spirit prevailed. It kept me very busy indeed to fill all these appointments and the weather was very stormy. I stayed Wednesday night with grandma and on Thursday morning came to Ogden, did several errands and completed my business there. I had procurred of grandma provisions for my Journey and after making a few trifling purchases, I bought my ticket to Omaha and took my seat in a car. I had brother

On the 8th inst. my name among others was presented to the general church Conference as a missionary to New England. For some months previously I had been preparing to go to that region for the purpose of procuring Genealogies for the saints whose ancestors were natives of that place.

On the 11th inst. I went to Ogden stopping at Centerville or Farmington to see parties who desired to employ me. On arriving in Ogden I had a long consultation with Elder F. D. Richards who had previously desired me to labor in the Weber county in the interests of Y.M.M.I.A. before I should go east.

In accordance with his desire I consented to remain a few days longer than I had at first intended in the county, in order to give time for the publishing of appointe. The next morning the following programme was published in the Junction for meetings:

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Hooper	Monday April 15th 10 a.m.
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Andrew Galliway for a companion as far as Evanston and he gave me some valueable information regarding the Cummings genealogy. Bernard Castle, Durham, England, was the paternal estate of the family. He told me that by directing a letter thus: Rector Bernard Castle, vi Bishop Aukland, Durham England and inquiring about the genealogy of the family, I could likely procure some information.

Nothing of interest transpired on the journey except a dream which I had. I dreamed of standing near the spot where had once been a large ranch with fences, houses, outbuildings, and c, but it was evident that the improvements had all been moved away not long after having been erected, as the chips, etc. made in building look comparatively new. Near where I stood was a pile of chips, bark, etc. I walked up and gave the pile a kick, scattering the bark, etc. and uncovering a lot of very large black insects like crickets. These insects hopped angrily around and upon men, but could not hurt me.

A lot of them were massed together in a large mass which was itself shaped like a cricket and as large as my hat. Immediately on kicking the pile of rubbish, I saw a small snake in it which quickly crawled out of sight.

I put my own interpretation to the dream.

Reached Omaha Saturday, April 20" at about 3:30 p.m. and after a short delay in Omaha crossed the Missouri to Council Bluffs. Not having the address of any saints, but knowing there were some in the place, I left my baggage at a hotel and started out on a search for "Mormons." I soon found sister Powers whose husband does not belong to any church. They received me very kindly and I put up with them.

Sunday Spent most of the day writing. Sister Powers told me of the labors of the elders here during the past two years and spoke highly of

Elder E. H. Pierce and Morris Young. She informed me that there were about 35 saints in Council Bluffs and some in Boomer, 12 miles distant. She gave me much information relative to the state of the work inthusicively. She showed me a letter from Elder Pearch. He and Elder Young were in Pa. but wrote of returning soon to Council Bluffs.

Spent much of the day in writing and arranging neatly in a small book, the addresses of parties in various states whom I designed calling upon. Wrote to Elder Pierce.

3" This Tuesday morning a number of saints about 5 or 6 consisting of brother Drake and family, of Boomer left for Utah. They called at sister Powers and took dinner and in the afternoon went to Omaha from whence they were to start about 5 p.m.

Brother Cushton of Boomer and brother Ashton of Omaha called and I conversed with them on the condition of the work here. Both said they knew of very little of the spirit of inquiry being manifested. Brother Ashton said there were five branches of the church within a radius of 210 miles from Omaha and promised to furnish me the names of the presidents and number of members of each branch.

" Wednesday Immediately after dinner I started out in a visit to Fairview Cemetery, which is beautifully situated in a bluff and commands a fine view of the city, and surroundings. I found some old "Mormon" graves and the names in some of the stones, were quite familiar to me. After walking about the cemetery an hour or so, I proceeded to make a call on Sister Trumbull, She was at home, and was very glad indeed to see an elder. Her son George went with me to see Mr. Trumbull at his work. He, and a man named B.F. Jenkins who worked and boarded with him were very favorable, and promised to try to get a hall for some meetings as they

were very anxious to hear me preach. They seemed to be honest and sincere.

In the evening I saw sister Boyd, an oldtime saint, who was very firm in the faith. I had a conversation with Mr. Boyd, who was once a member of the church, but had appstdized. He was not bitter, but a confirmed skeptic.

1 25" In the morning a man called on me and requested me to allow him to look at my copy of the new edition of the Doctrine and Covenants. He was an apostate from Utah named Songbottom, who had become embittered against the truth, and was now an elder in the apostate organization which he had chosen to join. He betrayed a nervous, restless spirit, and at length tried to get up an argument on the subject of polgamy, claiming that Joseph Smith never had the revelation. I cut the debate short by telling him that it made no difference to me whether he received the revelation or not, polygamy was a true principle, that I knew it was true, thousands of years before the revelation was given, and would have remained a true principle if it had not been revealed by the Lord through the prophet Jospph, that it was a system of marriage that had been in existence in the eternal worlds and that would continue to be practiced to all eternity. I further told him that I did not wish to discuss these things with him, for he had been to Utah, had most likely understood the truth as well as I, and that he had chosen to turn therefrom. I also told him that he did not investigate the principle with a view of learning the truth but that he was actuated by a contentious restless spirit. He did not say much in reply, but walked off.

In the afternoon I went to sister Trumbull's and from there we went to Mrs Myers' and took tea. We had a very pleasant time. In the evening I visited the Hones, some Welsh saints.

26 Spent most of the forenoon in the house writing. In the afternoon went with Sister Trumbull to Mrs. Myers and took tea. In the evening a small party gathered at Sister Trumbull's and I talked to them till a late hour on the principles of the gospel and some of them seemed very favorably impressed. Remained over night at Sister Trumbull's.

27 The next morning I went to see Mr. Macken, in company with Mr. Jenkins to see on what terms his hall could be obtained. His best terms were four dollars for two Sundays or six dollars for four Sundays, two meetings each. Went up and looked at it and engaged it. It was a very nice one.

Mr. Jenkins then went with me to the offices of the "Globe" Nonpareil" and"Economist" the three daily papers all of which inserted a notice of the meetings gratis.

They were appointed for 2 and 7:30 o'clock p.m.. In the afternoon I called on the Joneses and sent word to several others of the meetings.

8 Sunday The saints living here turned out well at the afternoon meeting, but only a few strangers were present. I gave the saints an account of the prosperous condition of things in Zion, and of the increased portion of the Holy Spirit which the saints enjoyed there. Of their zeal in temple building etc. I then proceeded to give an account of the first vision of the prophet Joseph, of the circumstances leading to it of the discovery and coming forth of the Book of Mormon of the restoration of the Holy Priesthood, but the angels who ordained Joseph Smith and Oliver Cowdery first to the Aaronic priesthood, and then to the Apostleship.

I bere testimony to the establishment of the Kingdom of God in the mountains in fulfillment of certain prophesies which I read and of the restoration of the gifts and blessings of the Holy Ghost as described and promised in the New Testament.

The evening meeting was much better attended. I spoke on the subject of everlasting punishment, repentance beyond the grave. Christ preaching to the spirits in prison, and etc., and also set forth the restoration of the gospel in this generation and bere testimony thereto. Good attention was paid and a good spirit prevailed. After the close of the meeting and just before the audience had dispursed, an ex-officio Campbellite preacher came forward and challenged me to a discussion in public of the principles I had set forth relative to the salvation of the dead. I listened to him a few moments to try to find out what spirit he was of, but I did not like him at all, and though I was at first inclined to accept his challenge I felt that no good would come of it if I did. I afterwards learned that he had failed in the preaching business, and had gone to keeping a boarding house of questionable character, and that he was a man of no standing or influence among the respectable portion of the community. When I learned this I was very glad to think I had been prompted to decline his challenge. He urged it upon me, and said if my doctrines were true it was time the world knew it, and he went on to argue against the principles I had advanced. At this juncture sister Boyd stepped up and made a few cutting, short remarks to the effect that I had preached the scriptures just as they read, and that to reject my preaching was to reject the bible. The audience applauded and the preacher subsided without another word.

Monday I spent most of the forenoon inwriting, but during the day I saw Mr. Trumbull who related to me a conversation which he had heard among

some of his fellow workmen, who were very bitter towards the gospel, and their conversation implied a threat to disturb our meetings next Sunday, several of the bitterest ones dedaring that they would be there.

I wrote a letter to Pres. Taylor, describing in part the disorganized condition of the branch here, and giving an account of the general condition of the work, and of the necessity that existed for the presence of a good, experienced discreet elder to put things to rights, set the branch in order and deal with certain members who were in transgression. I informed him of the names and membership of the five branches in this district viz. one in Council Bluffs of about 25 members; one in Boomer, 12 miles distant, 5 or 6 members; one in Omaha of 16 members, one in Freemont, Neb. of 11 members and one in Pleasant Valley, Neb. of 9 members.

O" Spent the forenoon in writing. In the afternnon I called at Mrs. Myers. She was not in, but I had a long conversation with her sister, an intelligent, honest appearing lady, upon the subject of religion. I gave her a card in which was printed the "Articles of Faith of the Church of Jesus Christ of Latter-day Saints." After reading it she said "That is my belief exactly." She manifested no prejudice and seemed anxious to learn more of our religion. Soon Mrs. Myers came in and in accordancewith a previous plan, we all started for Streetsville to call on a Mrs. Hall.

We arrived after a walk of about two miles, and had an excellent visit with Mrs. Hall, who seemed to be a very nice woman. But they were very poor and she was unhealthy and unhappy on account of the lax morals of her husband. She wasmuch interested in the gospel. Another woman living in an adjoining room, was also very anxious to hear me converse, but did notdare to come into the same room where I was for fear of her husband who was very harsh in his treatment of her.

She listened through a door to what I said during my conversa-

After a very pleasant visit I returned to sister Powers.

-- 1878

Brother Mowry called for me to go up to his house and have a "private talk" as he expressed it. I went and he informed me that he had seen, on the day previous a number of men sign a paper to put down "Mormonism" in Council Bluffs, and said he was afraid that our meetings would be disturbed next Sunday unless we had an officer present.

I took dinner with them, and had a long talk with Caleb Moury. He had been raised in the church, but had never gathered. He desired me to explain the doctrine of the resurrection. I did so, as well as I could, He expressed himself well satisfied, and said he believed the gospel and wished he was in Utah.

I spent most of the day in writing and in the evening called on sister Trumbull. We had an excellent time in talking on the principles of the gospel. Mr. Jenkins asked me if I thought a man could obtain a forgiveness of his sins, and a Knowledge that they were forgiven, before baptism. After a few moments reflection, I answered that I thought he might, in some instances, but that to fulfill all righteousness he must be baptized.

Spent the forenoon in writing up my journal. What with writing regularly for the Juvenile Instructor, and Deseret News, together with a large amount of correspondence, I seem to have a great amount of writing to do. We have been looking fof a letter from Elder E. H. Peirce or Morris Young for some time, but were disappointed again today.

In the afternoon I went down to the transfer to see any elders who might be on their way to the east. Passing through the car I saw brother John S. Blythe, and had a very agreeable chat with him. He was on his way to Scotland and brought general good news from Utah. Did not think the fruit had been killed by the frost.

1878

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Brother Mowry called for me to go up to his house and have a "private talk" as he expressed it. I went and he informed me that he had seen, on the day previous a number of men sign a paper to put down "Mormonism" in Council Bluffs, and said he was afraid that our meetings would be disturbed next Sunday unless we had an officer present.

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In the afternoon I went down to the transfer to see any elders who might be on their way to the coast. Passing through the car I saw brother John S. Blythe, and had a very agreeable chat with him. He was on his way to Scotland and brought general good news from Utah. Did not think the fruit had been killed by the frost.

In the evening, by request of Mrs. Myers I attended meeting at the United Brethren church of which she was a member. Was introduced to Rev. Mr. Buffkin, who preached, and to the pastor Rev. Mr. Davis. Mrs. Myers requested me on the way home to call on her tomorrow, as she desired to converse with me. I promised to do so.

Went to the U. P. transfer when the western train came in but saw no one I knew. Spent the evening at Bro. Moury's very pleasantly.

Have been expecting word from Elder Peirce for some time but do not hear from him.

Sunday Attended the United Brethren Sunday School with Mrs. Myers and Mrs. Weatherfort in the forenoon, and in the afternoon preached to a small congregation in McMacken's Hall. In the evening held another meeting. The hall was well filled. At the close of the services, some of the sisters overheard some ruffians threatening to use violence to me. One of them said that I must stop preaching "Mormonism" in Council Bluffs. Several of the crowd were waiting on the sidewalk for me to come down stairs and one of them said: "He may stay up there as long as he pleases, but G--d d--m him, I know where he stops and he will go to h--l before he gets there tonight."

Mary Clayton, sister Power's hired girl came back up stairs and told me this, and that I had better not come down alone. Several of the brethren remained in the room, and I spoke to them, and we all went down stairs together. No one attempted to molest me and I went home with Bro. and Sister Trumbull. Bro. Ashton followed near us and heard some negroes and white men in our rear cursing me, and making threats, but no one molested me personally.

By a previous request of Mrs. Myers, I went to her house and administered to her little boy, who was nearly four years old but unable to articulate more than two or three words. It's mother feared it was

dumb. I promised the child the gift of speech in my adminsitration for I felt that its mother had faith to prevail with God and to obtain that blessing for her child.

About noon I was much surprised to receive a message from Mrs. Myers saying she was taken sick very suddenly and severly, and desired me to come and see her. I went immediately to her house found her in bed suffering acutely from prolapsus uteri, complicated with other distressing symptoms.

At her request I annointed and administered to her, and immediately the pain left her and she felt very much better. Late in the afternoon I administered to her again, and she arose, dressed herself, and sat up till quite late before retiring. But she had company and there were other influences in the house which were in opposition to the Spirit of God, so that when I called next day, she was not well enough to sit up though feeling very much better than when first attacked and before I had administered to her. I had taken sister Boyd down to see her, being a professional midwife, and had bought a little brandy and jamaice ginger for her to use, as she had accassional chills. But her recovery was retarded by influences which I could not at once wholely overcome.

Mrs. Myers was about the same as yesterday, but in the evening she was suffering from an agonizing headache. She had had but very little sleep since her attack. I administered to her, when the pain immediately left her and she sank to sleep.

In the p.m. I went to the transfer and met a party of nineteen elders enroute for Europe.

Elder Wm. Bramall had been delegated to do business for the company and I introduced him to the agent of the Chicago and North Western Railroad, who issued half fare tickets over his road, to the entire party.

This morning I was delighted to meet with Elder C. H. Wheelock, who spent last night In Omaha. He had come to preside over the mission in the North Western states and was accompanied by a party of ten Scandanavian elders.

After conferring with me he decided to hold a concil meeting of the elders of his party and of the local priesthood, on Sunday next, and at the council to assign the elders to their several fields.

In the afternoon I bought a bottle of oil and in company with Elder Wheelock and two other elders consecrated it. Elders Wheelock and Nielsón, then went with me to sister Myer's and we administered to her, and with very good effect.

Just after dusk, in company with Elders Wheelock and Merkley I went to see Mrs. Myers. Her husband had been out of town for some s weeks, and he would have been much opposed to the visists of a "Mormon" elder at the house, if he had known it.

But he and his wife were not living together, and she was supporting herself, so I felt at liberty to preach the gospel to her if she desired to recieve it. On entering the house we saw a gentleman sitting in the room and I was dismayed at being introduced to him as Mr. Myers.

However, he conversed pleasantly for sometime, till Mrs. Weatherford, Mrs. Myers sister, took me into the Kitchen and told me to be careful, as Myers knew nothing of my being a "Mormon" elder, as they had represented that I was a doctor attending, professionally his wife, and told me it would be best to keep up the deception. I re-entered the room where Myers sat and the patient lay, assumed a professional air gave the patient some medicine and the nurse some expeicit directions, and left leaving Myers under the impression that I was a doctor.

In the forenoon, according to the desire of Pres. Wheelock, I

After a free discussion and expression of their feelings and desires regarding their fields, all the elders were assigned to their districts, in the Northwestern states. Myself, Elders Merkley and Hintize and Pres. Wheelock then addressed the meeting.

In the afternoon we had an excellent meeting, at which all the elders of Pres. Wheelock's party were present, and all spoke, and at the evening meeting the hall was well filled and an excellent spirit prevailed.

I had felt very anxious all day on account of Mrs. Myers who was still very sick and who had sent for me twice and immediately after the afternoon meeting, in company with elders Wheelock and Merkley, I went to her house. She had dressed herself in the attempt to get to the afternoon meeting, so great was her desire to go, but had been totatly unable to walk. She had went to be again with her clothes on and desired us to administer to her. Pres. Wheelock annointed her and I was mouth in blessing her. I felt moved to tell her that she should in that self same hour, receive strength and be enabled to rise from that bed and attend the evening meeting according to the desire of her heart. At first I feared to tell her this for she had just tried to walk but could not take a step. Still the impression came again so strongly upon my mind that I sealed upon her head the blessing. I Immediately after the ordinance she arose from the bed, sat up in a rocking chair for about half an hour when she declared she could walk to meeting.

With me on one side and sister Trumbull on the other to support her, she walked nearly half a mile to the hall where the meeting was held, and walked home after the meeting with still greater ease. Next day she was entirely well.

Monday Spent the day in writing, seeing the elders off, etc. Tried to get half fare for those going to Sioux City and Minnesota but failed.

I wrote a report of our council meeting to Pres. Taylor.

Went to Omaha, visited the saints there and counselled with the brethren about the case of a man named Broadbent who had been charged with apostasy, and suspended by the Omaha branch, but not cut off from the church. He had been to Utah, joined a quorum of Seventies, came back to Omaha, been re-baptized and re-ordained a seventy and had again apostatized. It was decided to send an account of his case to his quorum in Utah, and that he was out the church now so far as the Omaha branch was concerned. In returning from Omaha to Council Bluffs, I left a lines ulster belonging to Pres. Wheelock in the car. I never recovered it.

Spent the day indoors writing, studying and etc.

Rainy weather. In company with Elder Wheelock I called on Mrs. Myers. She expressed herself ready for baptism anytime.

Spent the day in the house and completed a poem, "My Native Mountains" which I had previously worked on during my spare moments.

Mailed my poem. "My Native Mountains" to the Woman's Exponent. Called on Mrs. Myers and arranged to baptize her tomorrow. Spent the evening at Trumbull's in singing, etc.

Sunday George Trumbull got a team and his folks, with Mrs. Myers, Mrs. Weatherford, Elder Wheelock and myself, started for Park's Mill about two miles out of town. Mrs. Myers had three brothers, George, Vincent and John Knapp, to whom she sent word, inviting them with some others, to attend the baptism. They followed close behind us in a wagon with two or three other men. On reaching the spot we found it a very inconvenient place for baptizing, but I had selected a place for entering the water, had gone to a neighboring house to ask permission

to change our clothes in it, and was about to lead Mrs. Myers down into the water when I saw George Knapp talking excitedly with Elder Wheelock.

I approached them, when the former, "See here this thing's gone far enough." "What is the matter?" I asked. "We object to our sister's being baptized and have come to prevent it, and are prepared to fight if necessary." he said, temmbling with excitement. He went on to say that they would make trouble if we attempted to baptize their sister. Elder Wheelock replied that we were men of peace and not men of war, and that if there was to be any trouble we would not be parties to it. But Sister Myers would not yield. She declared she would not leave the spot until she was baptized. Elder Wheelock and I allowed her and her brothers to talk the matter over, speaking when occassion required, but in a very conciliating spirit.

Sister Myers remained firm. Her brothers said if she would put of baptism a few months, long enough to think the matter over and and study upon the religion, and then was determined, they would not object to her being baptized. But she would not agree to wait. They then wanted her to wait two or three wekks, But no, she would not. All the while the brothers became less and less excited and more and more respectful towards Elder Wheelock and myself, At length they proposed that, if she would put it off till next day they would take their teams and any of our members who desired to attend to a better place than that, and the baptism should go on in peace. At length this was agreed to and next day true to their promise the brothers to a party of their folks and the saints down to Spoon Lake a very nice place, and I baptized sister Myers.

Next Elder Wheelock took train for Dunlap 48 miles east of Council Bluffs and from there hired a team to take us to Galland's

Grove, where there lived a prominent Josephite named John McIntosh who had formerly been a very intimate friend of Elder W's. We were very well recieved, stayed two nights and though we did but very little preaching, we gained the confidence of the family, and the young men, 2 his sons, became desirous of going to Utah, wanted us to stay and preach. Mr. McIntosh said if we would stay and hold some meetings he would get us the Josephite meeting house.

But we could not stay on account of our appointments in Council Bluffs and in the morning of the 23, one of Mr. McIntoshe's sons took us to Dunlap, where we had to wait several hours for a train. We made the aquaintance of some business men who expressed a desire to hear us preach. We also met Bro. J. H. Rennels who would have made us welcome. He said if we would hold some meetings a hall would cost us nothing. I had intended to stop over at Mo. Valley to see some parties there but during the few moments of the trains stoppage there I learned that the parties whom I desired to see had moved out of town, and I went right on to Council Bluffs and found all well there.

Sunday In the morning, according to previous arrangements, I and Elder Wheelock went in a team with Brother Trumbull's family and Bro. Jenkins to Sppon Lake and baptized Johnathan Trumbull and B. F. Jenkins and in the afternoon we held a confirmation meeting at which they, together with sister Myers were confirmed.

Went to sister Myer's and spent the afternoon. Had a good time and talked with two of her brothers and it did them good. Staid all night at Trumbulls.

Elder B. M. Young, who arrived here two days ago left for home today. Received a letter from father saying he expected to leave on his mission in a week or ten days. Immediately wrote him telling

him I would wait for him and to use $25 of my money if he required it.

Went with Geor. Knapp, Mrs. Myers and a Mrs. Hull strawberring. Did not return till after 6 o'clock and found Sister Powers and Elder Wheelock very much alarmed at my absence.

Rained nearly all day. Spent most of it in reading and writing and in the afternoon by request of Elder Wheelock, I went to sister Myers and blessed her little boy Francis Adolph and little girl Adora Belle, according to her desire.

George Knapp, who with his brother John and others of the family are becoming more and more favorable, invited me to tea. I went and enjoyed myself very well. He has invited me many times to call, has asked me to hold meetings in his house and is very favorable.

JUNE 1878

During the early part of this month, nothing of importance happened. Elder Wheelock and I remained in Council Bluffs, visiting among the saints and others both anxious to be relieved by the arrival of some elders to take our places. We had written to Pres. Taylor recommending my father to be sent to that field instead of the Southern States, where he had been called to go. Pres. Taylor sent a favorable reply, and reccommended Elder W. not to leave Council Bluffs till father came. I too decided to stay till then, as I was anxious to see father.

On Sunday night, JUNE 9th, Sister Myers who was stopping with her brother George Knapp, was taken very sick, and about 11 o'clock sent for me. I went found her very sick, vomiting. At the first opportunity I administered to her when she was relieved and at about two o'clock I returned to sister Powers and went to bed. She continued very sick till the next Thursday morning, and I spent much time with her night and day. Elder Wheelock overheard Mr. Powers making some

making some remarks about my being with her so much,which made him feel very uneasy lest some tale should be circulated about it. But I went there by the desire of the whole family who all put implicit confidence in me. Part of the time I had to labor hard to keep the breath of life in her. She would have sinking, cramping, fainting spells.

On Wednesday evening, Junel2th, father and Elder John G. Midgley arrived. Elder Wheelock and I were very glad to see them.

A number of saints gathered at brother Mowry's and the brethren present addressed it, and Elder Wheelock introduced father to the saints.

After the meeting father and I and Elder Midgely, went to George Knapps and administered to sister Myers and I sat up with her all night, during which she was very sick till towards morning when she became much better. Father slept with Elder W. and Elder M. staid at Knapps.

This morning Elder W. took his departure for Fondu Sec, Wis. I took father around, and introduced him to the saints and gave him all the information I could. I enjoyed my visit with him very much. He brought general good news from home. The folks all well, mother moved into her new house &c.

I took 7 o'clock train over the C.B & Q R. R. and after riding all night arrived early in the morning at Burlington, Taking a train that left soon, I arrived in Montiose about 8 o'clock fare .95 from Burlington. At Montiose I was welcomed by sister Bowen of the Bowen House. In the afternoon I went to Nashville 4 miles below Montiose and called in sisters Hemmgway and Gore, Staid

all night at the house of the latter, and next morning took train for Keokuk, 8 miles down the river.

There I found sister Scumbert and granddaughter, living with Mr. & Mrs. Clark who were very favorable. I took dinner with them and then returned in the afternoon to Montiose where I put up with Sister Bowan, whose daughter, Miss Emma endeavored to make it very convenient for me.

6" Sunday Procured a boat and rowed across the river to Nauvoo, called on sister Jamison and took dinner. Walked about the city and took note of the condition of many of its buildings &c., and afterward wrote a letter to the News about my visit. Called on Emma (Smith) Britamon, and conversed with her about half an hour. In the p.m. started to row back to Montiose, but drifted about two miles down the river before I reached the west shore, on account of the awkward make of the boat.

Took train from Montiose to Burlington and from Burlington to Kirkwood, Warren Co. Ill. where fathers Cousin James K. Cummings lives. Arrived about 10 p.m. and put up at a hotel. Seamed of the landlord that Mr. Cummings had recently buried his wife, which I was very sorry indeed to hear, for she was a most excellent woman.

I spent two days at Kirkwood, and thenewent to Canton where I found cousin Frank Robins and family well. They were glad to see me. Nest day I went to Bryant and spent several days in visiting the Moran's. I enjoyed myself very much indeed with them. Cousing Sybil Moran treated me just as well as she knew how, so also did the whole family.

I spent one day with her and her daughters Emma and Nellie in visiting her son Ned, who was married and lived five miles from Moran's and another day in visiting their daughter Annie Plummer.

I also called two or three times to see uncle John and aunt Edee Robins, whose farm joined that of Moran.

Aunt Edee was almost helpless. She sat in a chair all day, and had to be turndled from one room to another. Her mind was failing somewhat though she conversed quite intelligently with me, and seemed very glad to see me.

None of my relatives in Illinois seemed interested in religion, but all treated me well.

While in Fulton county, I heard that an insect called the 17-year locust had made its appearance in that region and that on either wing of the insect appeared the letter "W". Some called it an "M." according to the position in which it was read. Cousing Frank Robins caught an insect and showed it to me, and sure enough on both wings appeared the letter.

I had also heard that in the vat leaves was imprinted a capital letter "B." and for curiosity's sake, in company with Mr. and Neel Moran, I repaired to a field of vats that were just heading out, and there, on nearly every leaf was plainly imprinted a capital letter "B," looking as if it had been made by pressing a type of die on the under side of the leaf raising the letter on the upper side. The letter was printed across the leaf and extended the full width of it. The interpretation given by some individuals with whom I conversed to the letter "W," in the locusts wing was "War" and to that of the letter "B" on the vat leaves "Blood." It was also stated that the letters "W" and "F," interpreted "War" and "Famine," could be seen on the leaves of the white oak early in the morning before the dew disappeared from them. I had no opportunity to verify this or to see the leaves of

26 On the evening of June 26th I left Canton and started for Chicago where I arrived early in the morning of the 27th, having lain over several hours at Galesbury during the fore part of the evening.

27 Spent the day in Chicago, Visited S. P. Round's printer's ware house and obtained an estimate of the cost of a country newspaper outfit which would be about $800.00.

I left Chicago at 5 p.m. over the Ft Wayne road, having obtained
28 a half fare ticket, and next evening arrived at Altoona. Making a close connection I took a train for Holidaysburg, 10 miles from Altoona, where I staid all night, and, having some genealogical work to do in that neighborhood for T. B. Caroton, I commenced making inquires next morning and learned that the family I sought lived in Franks town, 2 miles from Holidaysburg. I went there, and obtained a number of names and some information very startling to brother Caroton, which for the time suspended my labors in the family. Some years ago Bro. C. had been engaged to a young lady named Miss Kate S. Cooper, but had recieved a letter informing him of her death and burial in Frankstown cemetery. Intending to have her sealed to him, he had employed me to obtain her genealogy, but I found her alive and well and married to a man named Lloyd.

After learning these facts and having a conversation with her,
9 I returned to Alloona on the 29" and took train the same evening for
1 Harrisburg, where I arrived before daylight next morning. I wanted to go to Shelly's Island, 12 miles below Harrisburg, but, it being Sunday, no trains run, and I was obliged to spend the day in Harrisburg.

Having slept none during the night in the train, I felt the need of rest very much, and so took a room at a hotel, and about 7 o'clock in the morning laid down and slept till about two o'clock.

The day was a very hot one, and I felt more lonesome during it than ever before since leaving home.

st Next morning I took a train for Middliburo a town 12 miles below Harrisburg, in the east side of the river, and hired a man to row me to Shelly's Island where I wanted to go in search of the genealogy of George Mayer, of George Mayer, of Spanish Fork.

I found Mr. John Shelly who could give me no information, but referred me to an old gentleman named Jacob Rife, who he said I would find in Middleton and who could tell me much.

I returned in the boat and found Mr. Rife, who gave me many names of the Shelly's but none of the Mayers. He said however, that some of the latter lived in Liverpol York Co. who were of the family I was looking for.

Returning in the evening to Harrisburg I staid there all night and having recieved word from Elder E. H. Peirce that he would meet me at Plains, near Wilkes barn Suzenne Co. I took train for that place next morning, and arrived in the afternoon at the house of brother Pervins, president of the branch at Plains, and was delighted to be once more with saints.

Next day Elder Peirce arrived and our meeting was a joyous one. He had been in Penna. for about 8 months and was daily expecting a release.

We went to Wilkensbarre on the 4th where they were having a great celebration, president Hays and many prominent men being present. I had an opportunity to get a good look at Mr. and Mrs. Hays saw part of the procession but, becoming very tired I took a train back for Plains, missing the speeches by Pres. Hays and others.

The devil had been busy in Plains among the members of the branch, some of whom had left it others stood half and half, and a good spirit did not prevail among them.

On Sunday the 7th the saints met and Elder Peirce and I addressed them, talking pretty plainly about their folly and disunion.

On Monday evening the young members of the branch had a party at brother Taylors and danced two or three sets, sang songs &c.

Next day at about 8 O'clock A. M. Elder Peirce and I went to the depot together, he taking a train north for Bradford county, and I going south to Wilkesbarre and Kingston. I stopped in the latter place all night at a sister Morgan's. Next day I went to a place near by called Mill Hollow in search of a Mrs. Monroe, whom I was to see on genealogical business but failed to find her there. Next day I went to Wilkesbarre in a similar errand, called at sister Jones found her little daughter suffering from earache. I administered to her and she immediately said she was better. I was unsuccessful in getting on the right track of those I was looking for. I returned to Kingston, 2 miles and walked with sister Morgan's little boy to Plymoth 4 miles where I put up over night with brother Bevan and family.

Next day I found some gentlemen in Plymoth named Nesbitt, distant relatives of sister Fullmer, whose genealogy I was at work on. They gave me much information, and put me on the right track. On the same afternoon I took train for Shickshinny 18 miles south of Plymoth, and after riding one mile in the stage walked four to Sower, Muhlenburg, where I found Mrs. Patty Monroe, sister to Mrs. Fullmer. She gave me a very kind reception and seemed very glad to see me. But she had heard an extraordinary amount of trash about the "Mormons" and I had to contradict one tale after another continually during my stay. Mrs. Monroe and her son and his wife all treated me splendidly so did other relatives of the family who lived near by. The neighbors kept calling on me or inviting me to call on them till I became almost tired talking. It was talk, talk, talk

from morning till night. But I was removing much, much prejudice and doing much good.

On Sunday, July 14th, by request I preached in the schoolhouse, which was crowded. After the meeting I was invited to take tea at Silas Roberts' whose wife was a neice of Sister Fullmers. They had a deaf mute boy 14 years old, very bright and intelligent. A Mr. and Mrs. Bear were there and they had a boy a little younger than the other, in the same condition. I had preached upon the restoration of the gospel with its gifts and blessings and testified that the blind saw, the deaf heard, the sick were healed &c. While tea was preparing the parents of the deaf boys were talking to me about having the boys healed. Mrs. Bear said that if I would heal her boy, they would all be Mormons. I explained that the signs followed faith and were preduced by the power of faith, not faith produced by signs. I told them if they would believe with all their hearts that I was a servant of God and praached the truth according to their faith so should it be unto them. They were somewhat impressed with my words but did not express a desire to have me administer to the boys.

On Monday the 15th I walked to Hublerville and called on Davius Williams a cousin of sister Fullmer's. He recieved me cordially and immediately began to urge me to preach there. I gave out an appointment for the next Wednesday evening which he promised to circulate and assured me I could have the church to preach in. Staying only to dinner I started for Shickshimmy, the nearest railroad station, thinking to go to Kingston after my baggage, which I had left at sister Morgan's. I went that evening to Plymoth where I stayed all night at brother Bevan's.

Next day I walked to Kingston 21 miles and from there to Plains 6 miles and spent the night with brother Pervin to lay before him the case

7 Walked next day from Plains to Kingston where I took train for Shickshinny, checking my baggage for that place, and on arriving I started out on foot for Hubberville about 7 miles. It was fearfully hot, and I was dreanched in perspiration and very tired when I arrived at Mr. Williams'.

After a vexatious delay in unlocking and lighting the church, I opened meeting with a fair congregation, who listened very attentively. Another meeting had been spoken of, and I put it to vote whether we should have another. A large number desired it, and I gave out an appointment for the next evening.

This was one of the hottest days I ever experienced. All day I remained in the house, but even there the heat was almost unbearable. Just before the hour for meeting a shower sprung up, notwithstanding which however the attendance was very good.

I returned next day to Muhlenburg and put up that night with John Marvin.

On Saturday the 20th I attended a picnic in a grove near Muhlenburg. There were forty or more young people assembled, but they evidently did not know how to amuse themselves. Soon after my arrival in the grove, a young gentleman approached me and asked me if I would not please to address the company on some subject that would interest them as they scarcely knew what to do. Though taken by surprise I consented. The company all seated themselves on some boards prepared for the purpose and I gave them a short descriptive picture on the Great Salt Lake, describing the country around it, the properties of the water &c. very much to the interest and pleasure of the company several of whom came forward when I had finished and thanked me very cordially. I stayed with the party in the woods till dark and then returned to Mr.Marvins where I staid all night.

Sunday Several persons spoke of my preaching today, and I regretted that I had given out no appointment.

Bade goodby to all with whom I had become aquainted at Muklenburg, among them some who had become my warm friends, and rode to Shickshimmy in a buggy. Taking train from there I arrived at Harrisburg in p.m. Staying at a hotel I took a rest. Next day I visited the state library in the A. M. and looked over a number of books on subjects connected with history and genealogy; but could not learn much about families I was working up. In the p. m. I called on Dr. W. H. Egle an author and historian who gave me some useful information and then I took train for Lancaster. I told the conductor I wanted to stop there but he said I could not on my ticket so I had to go onto Philadelphia where I arrived about 7 p.m. and went to Brother Hamptons, 132 Greenwich St. where I was cordially recieved.

I remained in Phila four weeks, putting up with Bro Jacob Hampton's all the time. The weather was excessively hot, and I remained indoors most of the time. I had considerable correspondence to attend to and also other writing.

A few days after my arrival I went to the house of a Mr. Jno. Robinson, to take tea, having met him several times at Bro. Hampton's and been invited by him to call. He had once been a member of the church and still believed the principles. His wife was firm in the faith. They had two children, John aged 14 years, of weak intellect and Lizzie, an intelligent young lady of 17.

While Mrs. Robinson was preparing tea, Lizzie was showing me the pictures in an album. At length she turned to the picture of an old gentleman and lady sitting side by side. "How come you to have that picture?" I asked, in great astonishment. "The old lady is my mother's mother," replied Lizzie, "And the old gentleman is my mother's father" I said. We were very much astonished and mystified, until Mrs. Robinson came into the room, when the following mutual explanation took place.

Mrs. Robinson's mother, was a widow, named Mrs. Simpson, and was a native of Scotland, near Edinburgh. Soon after the gospel was first introduced into that country she embraced it, and subsequently came to Phila. on her way to Utah. Her daughter, Elizabeth, who had preceded her in coming to Phila. became a member of the branch there and married a young man named John Robinson, also a member.

Some ten years after her daughters marriage the widow Simpson about the year 1868, went on to Utah, leaving her daughter in Phila. Soon after her arrival she met my grandfather B. K. Hall, who was then about 70 years old. My grandfather, having no wife, proposed to the widow, and they were married, and thus it came about that Mrs. Robinson was my aunt by marriage.

We were all very surprised at discovering ourselves to be related to each other, but I had no occasion to regret the discovery for the whole family were very kind to me.

On about the 10th of August I had an attack of cholera morbus. I felt very unwell in the afternoon, and next day suffered from disentery, which became much worse in the p.m.

Just after going to bed, Sister Hampton, at my request, put a large teaspoonful in a pint of milk, boiled it, and brought it to my room. I drank most all of it, and it checked the dysentery. But I had a raging fever, and I think was delirious most all night, but I disturbed no one and spent the night alone. Next day the third of my sickness I was much better but very weak, and kept my room all day. Sister Hampton and the whole family were very kind to me, and I pray God, the Eternanal Father, in the name of His Son Jesus, to bless them for it. Amen.

My impressions of Phila. were very favorable. All seemed order, neatness, and cleanliness. During my stay I had one or two boat rided on the lovely Schuylkill, and on one Sunday in company with Mr. Robinson, visited

Fairmount Park. The place seemed the most beautiful that I had ever seen. The flower gardens, walks, lawns &c. were, it seemed to me, almost as beautiful as art could make them.

Horticultural Hall, was open and admission to it was free. I took great pleasure in viewing the rare exotics it contained. There were, in the building a number of bananna, palm and other tropical fruit trees.

One day I visited Independence Hall, and was deeply impressed with viewing its contents. I seemed in a place, almost as sacred as a temple.

At length, on the 24 of August, I took my departure from Phila for New York. I proceeded at once from Jersey City to Brooklyn arriving there late in the evening I put up at the Ridgewood House, a quiet family hotel.

Next morning, being Sunday, I proceeded to sister Blackburns, at whose house I had stayed sometime while on my former mission intending to go from there with some of the family to meeting. But the branch had given up the hall in Williamsburg and were holding meetings at sister Blackburne's. I remained and preached and, at sister B's invitation, put up with them most of the time for a month.

During that month, and about the last of August, I went to Newark, N. J. for the purpose of tracing a branch of the genealogy of sister Fullmer of Salt Lake City whose grand-father Jabez Williams, came from there.

I went to the court house and asked to see the records. A clerk asked me what I was looking for. I told him I was working up a family genealogy. He wanted to know what family. I told him the Williamses. He then advised me to call on Judge Jesse Williams, of Orange, a town four miles from Newark, and I could learn more from him than from anyone else. I took the horse cars for Orange, and on arriving proceeded to find the Judge's residence. I knew from directions given me that I was near it, when I saw a little plane cutter's

shop, with the name H. D. Williams over it.

I resolved to call in and ask which was Judge Williams' house, But the proprietor was very busy and I had to wait near half an hour, during which time I kept thinking I would pass on and not wait but something kept prompting me to stay. At length Mr. Williams became disengaged and turning to me, asked me what I wanted. I told him I desired to know where Judge Williams lived. He asked me what I wanted to see the Judge for. I told him I was looking up the genealogy of the Williams family and was informed that the Judge could give me some information. He replied that he could give me more information Judge Williams, who was his uncle, could. He then took from his desk two copies of a William's pedigree and gave one to me. It traced sister Fulmer's line back over 200 years and contained a large number of names. After spending the night in Orange, I went next morning to Newark and during the next few days I searched through the records of wills for Essex Co., N. J. and obtained several hundredsnames of Williamses.

About Sept. 1st I finished work in Newark and some few days after visited Staten Island and worked up the Genealogy of Jno. Martineau, of Logan. This took me three days.

In the meantime a party from Utah consisting of Elder John Nicholson, two other missionaries, and two ladies Mrs. Carlson and Miss May arrived in New York from the west, and put up at the Stephens House. They came in on Sunday morning Sept. and sailed for Liverpool on the Wyoming on the following Tuesday. As I was bidding the party goodby on the pier Elder Nicholson urged me to write for the Millennial Star, which he was to take charge of on arriving at Liverpool. I soon after wrote two articles, both of which were published.

Elder Adams, who reached Broollyn, in company with his niece, a young lady, a week before Elder Nicholson and party did sailed with them. I enjoyed his company very much as we put up at Sister Blackburn's together.

About this time many of the Brooklyn saints desired to renew their covenants and as some of them desired me to officiate, I concluded to remain in Brooklyn to attend to it.

On the Sunday of his arrival Elder Nicholson and I preached at the meeting of the Brooklyn branch. Among other strangers present was a Miss Eloise Money, a relative of some of the saints, who was visiting with them in Brooklyn, her home being in Poughkipsie, N. Y. I had met her at sister Blackburne's, in whose house the present meeting was being held, two or three evenings previously. On that occasion a number of the young people present had importuned me to "phrenologize" them, and I had "read the bumps" of several, her among the number. This was allthe acquaintance she ever had with a "Mormon" missionary and this meeting was the first she ever attended. Elder Nicholson spoke first and I followed. While I was speaking I felt as if there was some person present who was drinking in every word.

On the Tuesday evening following, Miss Money came to sister Blackburne's, and the subject of u-baptism was being talked, and a time for attending to it named. In answer to a question by Sally Hanly Miss Money said she had resolved to be baptized when the rest renewed their covenants.

I was much surprised, but grasped her hand and congratulated her.

Accordingly, in the evening appointed the saints repaired to a boat house at Greenpoint, which had been arranged for, and I re-baptized Sally Hanly, Sarah Bywater, and baptized Eloise Money and a little boy son of

I re-baptized the boy for his health, as he was sickly.

Some days after this re-baptism, I went to Yonkers, 15 miles above New York, where there was a small branch, and baptized the president of it. Elder John Loftus, his wife Mary Ann, her mother Mrs. Hannah Flowers and

I had in the meantime, given an order to have printed, a genealogical record a ream of large sized, best ledger paper, having, with assistance from brother French devised an excellent plan. Bro. French took the matter in hand, saying that he could get it done cheaper thro the house in which he was employed, H. B. Claflin &co. than I could. The job cost $18.00

At about this time also I bought at Argall & co's a suit of clothes and an overcoat, at cost, having been introduced to them by Spencer Clawson. The suit was made to order, except the pants and cost $23 or $24, the overcoat $13.50. Very low prices for such goods.

On Sept 21 I took the Stonington boat from New York to a point on the Conn. coast where at 3 a.m. next morning the boat connected with a train for Providence and Boston. I left the train at Providence, arriving before daybreak. I waited in the depot till day light, then walked 4 miles to Pawtucket, and, after going to the wrong house and retracing my steps a considerable distance, I finally found the Wilkinson's, with whom I had often put up while on my former mission.

They i.e. the old gentleman George, and family and Jonas, his son and family and Tom, an unmarried son living with his father, occupied a tenement house in the basement of which they were keeping a liquor saloon.

They welcomed one but evidently felt under condemnation for the unhold traffice in which they were engaged. I staid with them all night.

Next day I went to Sister Elliott's where I met with a long anticipated and cordial reception, from the family and after visiting Mrs. Ellen M. Smith, & the Wilkinson's again, and waiting very impatiently some days for Bro. French to send me the record, I went to Boston on Sept. 26.

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I readily found James Appleton, 382 Commercial St., an old time "Mormon" who was delighted to see me. He took me home to East Boston where I staid all night. He had a large family, none of whom were in the church, but all were kind to me.

27 Next day I hired a room at 6 Bowdom St. at $2.00 pr. week and board at a restaurant at 3.00 pr. week, both being good at the price. During the next two weeks I spent several hours pr. day in the N. E. Historic-Genealogical Setrary familiarizing myself with facilities and materials for tracing genealogies. I had good success.

2 On Oct 12th I left Boston for Salem, as my funds were exhausted, and I knew that I could remain sometime there without expense. I went to Brother Byard's and was joyfully recieved. I spent two weeks at his house writing out genealogies, and helping him dispose of and pack up his goods in order to get to Utah. During this time too I visited frequently at Mr. Averills whose family treated me with marked kindness. The last few days in Salem were rather gloomy as bro. Byard had everything all packed up or sold, ready to start on Monday Nov. 4, so as to meet a company of saints from Europe on Nov. 6 at New York. I afterwards learned that this company arrived several days sooner than at first expected.

On Saturday Nov. 2, I left Salem and went to Groveland putting up with Bro. Ricker, whose family were very kind to me on my former mission.

While making my home with Bro. Ricker I visited Georgetown several times to call on sister Carleton and her mother Sister Burbank. Both engaged me to get their genealogies. I also visited Rowley twice walking 10 miles there and 10 back from Groveland and from the old Rowley records obtained many names for Bro. & Sister J. H. Holmes and sister Carelton.

I also searched the records of Bradford and Haverhill obtaining

At length, on or about Nov. 16 I went from Groveland to Lowell, calling on Jno. Walsh & wife, two old-time English saints in Lawrence who seemed glad to see me and gave me some change.

Bro. Bakes of Lowell had moved from Thorndike to Floyd st. He and his family were pleased to see me. But he had been neglecting his prayers and other duties and an evil spirit had entered his household inasmuch that his daughter Sarah Ann aged 22, had left home and was boarding out. I spent a week with them, in the meantime seeing Sarah Ann, who promised to give up a beau who had promised to marry her, and go to Utah as soon as she could----in March next--if possible.